

426
2/6

TESTIMONIES
TO THE
FERTILITY OF ANCIENT
PALESTINE:

COMPREHENDING THE OPINIONS AND STATEMENTS OF AUTHORS FROM
THE EARLIEST PERIODS TO THE PRESENT TIME, WITH

INCIDENTAL REMARKS
UPON THE ASPERSIONS OF THE CHARACTER
OF ITS
INHABITANTS, AND OF THE JEWS.

WITH EIGHTEEN WOODCUTS.



“Rari imbres, uber solum. Exuberant fruges nostrum ad morem, præterque
eas, Balsamum et Palmæ.—*Tacitus, Hist. 5*

LONDON:
PELHAM RICHARDSON, 23, CORNHILL.
1838.

PEPPERCORNE, J.W.
(

621

TESTIMONIES
TO THE
FERTILITY OF ANCIENT
PALESTINE:

COMPREHENDING THE OPINIONS AND STATEMENTS OF AUTHORS FROM
THE EARLIEST PERIODS TO THE PRESENT TIME, WITH

INCIDENTAL REMARKS

UPON THE ASPERSIONS OF THE CHARACTER
OF ITS

INHABITANTS, AND OF THE JEWS.

WITH EIGHTEEN WOODCUTS.



“ Rari imbres, uber solum. Exuberant fruges nostrum ad morem, præterque
eas, Balsamum et Palmæ.—*Tacitus, Hist. 5. 6.* ”

Extracted from a Work, entitled, “The Laws of the Hebrews relating to
the Poor and the Stranger;” written in Hebrew, in the 12th Century by
the celebrated R. Maimonides, and now first translated into English.

LONDON:
PELHAM RICHARDSON, 23, CORNHILL.
1838.



Just Published, and to be had of the same Booksellers,

8vo. 2s. 6d. with an Engraving of Cordova, the Birth-place of Maimonides, its Bridge and Roman Gateway.

SOME ACCOUNT OF
THE LIFE AND WRITINGS OF MAIMONIDES,
THE CELEBRATED RABBI;
AND OF THE ORIGIN OF THE JUDAIC CODE OF LAW.

Containing also a Summary of the famous Mischna—the Articles of Faith of the Jews—remarks upon the Gemaras, the Talmuds—and upon School Education.

8vo. 3s. 6d. 71 Pages.

THE LAWS OF THE HEBREWS,

RELATING TO

THE POOR AND THE STRANGER:

Written in Hebrew in the Twelfth Century, by the celebrated Rabbi
MAIMONIDES.

NOW FIRST TRANSLATED INTO ENGLISH.

*“Et multa præcepta de Eleemosynis, etiam, antiquissima habent.”——
Scaliger, Elench, Trihær, ch. 28.*

A Latin Version was published at Oxford about two centuries ago, by the learned Prideaux, who described this work of the —“Celebratissimus jurisconsultus Judæus.”—as a simple, perspicuous, and elegant Digest of Eleemosynary Law; and as being of peculiar interest to the Student of the Common Law of England. The work of Prideaux is extremely rare, no copy being found in the British Museum, nor in any Public Library in London. This is the first complete English translation.

8vo. 2s. 6d. with Six Wood Cuts.

THE JUDAIC LAW,
AS OPPOSED TO ENGLISH MILITARY LAW, IMPRISONMENT FOR DEBT, THE PAUPER LAW, &c.

Comprising Observations upon the flagellating propensities of Hebrews, Romans, Mahomedans, Russians, Persians, English, &c.—upon Slavery in former and in present times in England, Palestine, Rome, Athens, Barbary—upon the Australian, Mahomedan, Judaic, and English “Dietaries” for the Poor—upon the questionable character of the Quakers—and upon the peculiar claims of the Judaic Code to the respectful attention of legislators and Christians in England.

“This is a Tract at once curious, of much research, useful, and of the best possible intentions. The application of the annexed paragraph from the early portion of it is admirable——These extracts constitute not a fiftieth fraction of the valuable and curious portion of a pamphlet, well deserving the attention of the public.”—TRUE SUN.

Octavo, 4s. 6d.; Eighteen Engravings.

REMARKS UPON THE FERTILITY OF PALESTINE, THE FACE
OF THE COUNTRY, SOIL, &c.,
AND UPON THE ASPERSIONS OF THE CHARACTER OF
ITS INHABITANTS AND OF THE JEWS.

Comprehending the statements and opinions of writers and travellers,
from Moses, Strabo, Tacitus, &c., down to the times of Rauwolff, Volney,
and Lamartine.

Beautifully Printed upon 4to Tinted Post—price 3s. 6d.

A SERIES OF WOOD CUTS,
IN ILLUSTRATION OF THE SCENERY, CUSTOMS, AND
ANTIQUITIES OF
ANCIENT PALESTINE,
&c.,

WITH APPROPRIATE MOTTOS AND EXTRACTS.

“This is a set of curious Tracts,—the pleadings of an advocate of justice and mercy, who has devised this ingenious mode of making the voice of humanity be heard. Some of the Tracts are exact translations from Maimonides; others are original compositions . . . They display considerable erudition, and to render them more generally attractive, as well as to illustrate the text, they are embellished with numerous wood-engravings”—EDINBURGH MAGAZINE:

Letter from the Earl of Stanhope, F. R. S. to the Translator.

Chevening, near Sevenoaks, March 24, 1838.

Sir,

I very much regret that from my being incessantly occupied in business relating to the New Poor-law, I have so long delayed to thank you, for the very interesting Publications which you had the goodness to send to me; and to assure you, that I feel very much gratified by the desire which you express, of Dedicating them to me when they are completed.

You have done a service to the world, by rendering accessible to all, a work, of which even the Latin Version has become extremely rare; and I have already made some Extracts from it, which I intend to use in my place in Parliament.

The benevolence which is so eminently conspicuous in every part of the Divine Law, must increase, if it were possible, the indignation and abhorrence which is felt for the principles and practice, of that most iniquitous and inhuman measure, which now afflicts the Country.

I am, Sir,

Your obedient humble Servant,

STANHOPE.

To J. W. Peppercorne, Esq., Walcot Place.

TESTIMONIES
TO THE
FERTILITY OF THE HOLY LAND
AND
INCIDENTAL REMARKS
UPON THE
CHARACTER OF ITS FORMER INHABITANTS.



MOUNT TABOR, WITH A WILD DATE-PALM.

The consummating hour is come!
Alas, for Solyma!
How is she desolate,—
She, that was great among the nations, fallen!

SOUTHEY.

THE character of the soil of the Holy-Land, as well as that of the people, who for a series of ages defended it against aggressors and preserved it in cultivation, have been depicted, in very different colours, by different writers. The face of the country and the soil have been represented by some, as so repulsive and sterile, as to be unfit for social life: whilst others, both in past and present times, describe it as having been productive, in a high degree, of

every thing needful for the sustenance and comfort of its inhabitants : —

“ Fertile of corn, the glebe, of oil and wine :

“ With herds the pastures throng’d, with flocks the hills.”

The most prominent of those, who have laboured to prove the Promised Land to be utterly destitute of the means of providing for the wants and conveniences of man, has been Voltaire ; and, as his assertions, if incapable of refutation, would seem to exhibit as a fiction the Work of Maimonides, abounding as it does in remarks which imply, that the country to which they relate was in a high state of cultivation and of civilization, those assertions, if founded in error, are more especially to be contradicted. For although Voltaire has been characterized as a man —

“ Skilful alike to seem devout and just,

“ And stab religion with a sly side-thrust,”

he was also a man of such varied attainments, and of such wonderful powers of mind, that his opinions and statements must ever be intitled to great consideration.

To enable Voltaire to indulge in waspish witticisms upon the Mosaic account of the recovery of the Holy-Land by the Israelites, the half-dozen vague remarks of St. Jerome, (who had quarrelled with the Bishop of Jerusalem,) were opportunely brought to light, and a pitiful attempt is then made to corroborate those splenetic effusions of the Saint, by introducing to the reader’s notice certain authorities, which might, possibly, have had great weight, had they not chanced to be *nameless*, and their dogmatisms to be strangely at variance with the accounts of travellers who *had* a name, and who were never suspected of a morbid appetite for raillery and detraction, nor for a flippant eagerness to convert into matter of derision, subjects, which even unlettered savages have deemed it most conducive to the well-being of mankind, to treat with gravity and decorum. On the contrary, of Voltaire it has been said, with some reason, that —

“ The Scripture was his jest-book, whence he drew

“ Bon-mots, to gall the Christian and the Jew.”

No wonder, then, that Palestine, and all belonging to it, was a topic upon which he delighted to expend a large portion of his abundant stock of gibes and jeers.

Of philosophers, as they call themselves, of this stamp, it has been said, that destroying, overthrowing, trampling under foot, all that men have learned to hold in respect, they deprive the afflicted of their last and only consolation in misery—the powerful, wanton, and cruel, of the chief restraints upon their caprice and passions—they eradicate from the inmost recesses of the heart the fear and the remorse of crime, weaken or blot out the love of virtue and the aspirations after eternity, and then revel in self-gratulations at being the generous discoverers of truth, and the beneficent enlighteners of a benighted world.

If the land of Canaan has not been “a land of wheat, and barley, and vines, of fig-trees, and pomegranates, a land of olives and of honey,” (Deut. viii.), then, indeed, must it have been an idle labour to treat of the right of the poor inhabitants, to a participation in products, which must have been little more than the fruit of an inventive brain: if this land be faithfully described as having been a “*coin non pas de terre, mais de cailloux*,” it must have been little less than a poetic fiction of the prophet Joel, to describe the march and fell havoc of locusts, laying waste a region which never yet consisted of aught but sands and flint-stone—“*un désert où l’on ne boit que de l’eau saumâtre, ou l’on manque de vivres—une petite contrée, déserte et misérable:*” and it must have been something little short of infatuation which led the famishing inhabitants to regard the visits of locusts as a *scourge* from heaven, when it ought to have been evident, that they were considerately sent as a substitute for other human food, which this desert waste inhospitably refused! We shall see (Note 17) that roasted locusts continue, to this day, to form an agreeable repast for their Arabian neighbours. The chief problem, therefore, for the witty Frenchman to have solved, would have been, “What was the particular *species* of locust which, in former times, fed and fattened upon sand, and flint-stones, and de l’eau saumâtre?”

If, however, this universal genius has made as egregious a blunder with regard to the soil, capabilities, and productions of Palestine, as he has with regard to other matters, not forgetting “Mr. Tull’s System of Agriculture,” which, metaphysician, divine, and agriculturist, as he was, he had “essayé,” and found to be “abominable” — and which *abominable* system has proved so profitable, as to have superseded the lazy, wasteful, “Broadcast” method, in every part of England and America in which a sensible farmer is to be found:—if the acceptable sneers of his friends, the “*gens de toute nation*,” have led him to make a trifling mistake, his mistake, and their falsifications, ought, in justification of the Works of Maimonides, to be pointed out.

Voltaire knew as much of Judea as of “Mr. Tull’s System of Husbandry:” he had never been in the land which he so vividly describes, and he thanks God for it! — “Je n’ai jamais été en Judée, Dieu merci!” — and possibly was not less thankful, that anonymous friends could accommodate him with an apt description of the *Terra incognita*: — “J’ai vu des gens de toute nation qui en sont révenus.” Wonderful unanimity in *literati*, generally so quarrelsome! Pity that they did not assure us, that their well-digested opinions as to the soil and capabilities of a country, were by no means so worthless, as were those of their philosophic patron upon the subject of the *abominable* system of Mr. Tull! Happily for a sarcastic humour, these agricultural incognitos unanimously agreed, that the situation of Jerusalem was “horrible!” — “que tout le pays d’alentour est pierreux;” — “que les montagnes sont pelées:” and that it was idle and absurd to fancy, that this sorry tract could ever have been productive and populous!

————— “In every varied scene
“The good old man found matter for his spleen!”

With regard to the rockiness of the country, it is to be hoped that these ingenious travellers, had made themselves acquainted with the nature of the soil, in some of the most valuable portions of Italy and France; as their agricultural acquisitions must then have enabled them to hint to their philosophic patron, that stony mountains are sometimes of inestimable worth — that poets and

naturalists have spoken of “mountains, reddened with grapes,” of “hills distilling wine:” and it might have been recounted that in England, farmers, before their fields could again be made productive, have been obliged to cart back upon their land, the flints and stones, which, at so much expense and labour they had industriously cleared away. As to the many horrors of Jerusalem, strange to relate, Lamartine, (one of the most recent travellers to the Holy-Land,) found the “horrible situation of Jerusalem” to have undergone a wondrous metamorphosis since the days of Voltaire! Instead of a dreary waste and the gloominess of the grave, Lamartine declares that, as regards picturesque beauty, from Sion may be enjoyed “the most beautiful view in all Palestine:” and, in illustration of the various other correct and learned commentaries upon the sterility of Judea, the observations of Julian, Ant. Martyr, Volney, Tacitus, Abulfeda, Sandys, Maundrell, Dr. Shaw, Rauwolff, Carne, Clarke, and others, will be apposite. These writers and travellers describe the Holy-Land as rich in corn, and wine, and honey, “adorned with beautiful mountains and luxuriant valleys, . . . covered with trees and flowers, . . . the rocks producing excellent waters, . . . and no part empty of delight and profit.”

How singularly fortunate, for purposed witticisms, that the nameless “*gens de toute nation*,” travelled exempt from these optical delusions,—and that they were *unanimous* in describing the Country as the *Offal*,—*the fag-end of nature’s works!* “*Ils parlent tous, comme parlait St. Jerome, qui peint cette contrée comme le rebut de la nature!*” . . . “Un désert, un pays sablonneux, hérissé de montagnes!” It is said, by Sandys, of the Jews once inhabiting Palestine, that they had, to their cost, become so well versed in the *art of sorrowing*, as to be hired by the Greeks, for furnishing a supply of grief at funerals! Had we not been too sensible of the meekness, candour, and caution, with which *philosophers* engage in the search after truth, we should almost be tempted to suppose, that these *gens de toute nation* had been *hired*, to furnish a due supply of defamatory matter, against Palestine, its soil, its products, and its people!

As a sort of corroborative proof that Palestine was irreclaimable,

even under a great agricultural genius, we are exultingly informed — “ Savez vous bien que si le Grand-Turc m’offrait aujourd’hui la seigneurie de Jerusalem, je n’en voudrais pas ! ” Logical argumentation ! — Convincing evidence that this land, which he had never seen, must be too barren even to feed a philosopher ! Ugly, however, as it is feigned to be, it could scarcely have been worse in some respects, than the district in which the logician himself was condemned to reside, and which is declared, in the same page, to have consisted “ of four thousand drunkards, twelve attorneys, two men of sense, and four thousand ugly women ! ”

However, let us hear, whether impartial travellers warrant the belief, that corn, and wine, and olives, *were* produced, and in *abundance* and *perfection*, in Palestine; and consequently that means must have existed of relieving the poor, as described by Maimonides, if benevolence, and charity, existed in the breasts of the Inhabitants. It will then be seen, whether all the reviling against Palestine, and the Israelites, may not, upon a candid examination of facts,—

“ Be proved at last, tho’ told in *witty* strains,
“ An idle waste of philosophic pains.”

And first, with regard to the “ horrible ” situation of Jerusalem ; let us hear the dreary description given by Lamartine, in his late Pilgrimage to the Holy Land : —

“ I, the feeble poet of an age of silence and decay, had I desired
“ a residence at Jerusalem, would have selected precisely the spot
“ which David selected upon Sion. Here, is the *most beautiful view*
“ in all Judea, Palestine, or Galilee. To the left, lies Jerusalem,
“ with its temple and its edifices, over which the eyes of the King,
“ or of the poet, might rove at large. Before him, *fertile gardens*
“ descending in steep declivities, lead to the bed of that torrent, in
“ the roar, and foam of which, he must have delighted. Lower
“ down, the valley opens, and extends itself : fig-trees, pomegranates
“ and olives, overshadowing it. Here the eye reposes upon the once
“ verdant, and watered Valley of Jehosophat : a large opening in the
“ Eastern hills conducts it, from steep to steep, from height to height,
“ from undulation to undulation, even to the basin of the Dead-Sea.

“This Sea is not however what imagination has pourtrayed it—a
 “petrified watery expanse with a dull and colourless horizon! It
 “resembles, as seen from Jerusalem, one of the most beautiful lakes
 “of Italy, or of Switzerland, and its tranquil waters seem reposing
 “beneath the shadow of the lofty mountains of Arabia, and the
 “sparkling ridges of the distant mountains of Judea. Such is the
 “view from Sion.” (Vol. 2. pp. 18. 21.) Verily,—*la situation en est horrible!*

Better testimony than that of these *gens de toute nation*,—war-rants the assertion that, although within the confines of Palestine, there was much waste land, it was, upon the whole, not *misérable et déserte*,—but exceedingly productive. Is England to be termed, *misérable et déserte*,—because Surry abounds in barren heaths, and Cumberland and Westmorland in sterile mountains? Palestine was productive by virtue of its soil, and rendered still more productive by virtue of the hardiness and industry of its inhabitants. In countries where rain falls periodically, and where the crops are dependant upon artificial irrigation, the industry, moreover, of the inhabitants is generally found to surpass that which the people of moister climates, feel called upon to exhibit. And then, Hebrew husbandmen were not timid, dependant, servile creatures, liable to be driven from their farms, whenever the landlord might be pleased to eject them. They had no fear that heartless, or avaricious landowners, might be mean and tyrannical enough to turn them adrift at a moment's notice, revoltingly setting at defiance the dictates of common humanity and justice; (Vide App. E)—the Hebrews had sense and foresight, and political wisdom enough, to maintain the hereditary possession of their farms, notwithstanding, that they formed a nation, which M. Voltaire has discovered to have been,—“*la nation la plus méprisable aux yeux de la politique.*” Contemptible or not, such was the nature of their political liberty, that nothing but foreign invasion or tyranny, could deprive them, or their children, of the patrimony of their fathers! An independent class of hereditary Jewish farmers such as these, subject to no Christian landlords, either Scotch or Irish, living under a *liberal* constitution, which could not prevent their “*clearing the land;*” meaning thereby, the *constitutional* expulsion of the indigent, and

helpless, and aged, clear off and out of the land which gave them birth, at any, even the most inclement season of the year; (Vide App. E.) a class of husbandmen, whose civil polity, could well afford to be deemed *la plus méprisable*, — in the opinion of Voltaire; whilst it protected the helpless and indigent, from the extortion, wantonness, and cruelty, of the rapacious and powerful: which, instead of *constitutionally* granting to the poor when famishing with cold and hunger, the valuable right of being immured in an Union-gaol, gave them in their necessities a legal right to relief without the gentle medium of Commissionership law, and workhouse Dietaries; (Vide App. D) a contemptible constitution, which sympathized with the wants of those who were weighed down by misfortune and distress, and by the direct interposition of the civil power, (See Maimonides, vii. 10) relieved their necessities, and showed compassion for their sufferings; — a constitution which did not first affect implicit belief in the doctrines of the Mosaic-Law, and then with audacious hypocrisy set at nought the precepts there so explicitly enjoined: — a contemptible constitution which knew no such term as that of “beggar;” and which never with high-minded generosity, measured out the ounces of gruel and soup to its poorer members with more admirable scrupulosity than the wash is administered in the pig-stye (Vide App. D.):—

“What then? The beasts are still the lightest charge,
For the starved *poor* have maws so devilish large!”

on the contrary, this contemptible constitution was, in all sincerity, founded upon the belief that it is to blaspheme God to suppose that he created men to be miserable; to be immured at the mercy of their fellow-men; to hunger, and thirst, and perish with cold, if obstinately averse to ignominious confinement, forcibly severed from wife and children, and humanely deprived of all prospect of ever again having aught but a gaol for a home! For all this, the political constitution of the Hebrews, might be very *méprisable*; it nevertheless formed an independent class of husbandmen who were themselves the lords as well as the tillers of the soil, and who had every incentive to improve their farms, and to leave not an inch of soil uncultivated! And thus it was; Ancient Palestine, inhabited by an industrious, hardy, valiant, and free people, and blessed with a

climate, noted for a peculiar softness, and serenity, not perceivable even on the European side of the Archipelago, was cultivated like a garden, and maintained a vast and hardy population. The aspiration of David, was for an exuberance, by no means exceeding the bounds of probability, when in the Psalms, he entreats; —

“*That our garners may be full, and plenteous, with all manner of stock: that our sheep may bring forth thousands, and tens of thousands in our streets!*”

“*That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets!*”

On the West, this *petite contrée, misérable et déserte*—enjoys the refreshing breeze of the Mediterranean: and high mountains break off the cold air from the North, as well as the scorching winds of Africa on the South. In summer, heavy dews compensate for that scarcity of rain, which Voltaire laments, and when Carne encamped one night near Hermon, the tents, in the morning, plainly indicated that, whatever Voltaire might insinuate, the *dew of Hermon*, was no fable.

As to its being so *petite* a country as Voltaire disparagingly describes it, it was even in extent, not so very contemptible. The Roman and Grecian Republics, were neither of them at one period, so considerable even as Palestine-Proprietary. But Palestine-Proprietary, bounded by the Jordan, did not constitute the whole of the Israelitish Territories. The Euphrates is termed by Ovid (Fast. 2. 464.), “*Aquæ Palestinæ*”: and there is sufficient reason for believing, that only by the Euphrates was the Land of the Israelites actually bounded. As to the Maps of Palestine, travellers seldom venturing across the Jordan (deeming it indeed a daring feat, even to obtain a glimpse of that River), the vast extent between the Jordan and the Euphrates, is usually filled up according to the fancy or caprice of the designer. Michaelis, in opposition to Burckhardt and others, thinks that it admits of little doubt, that Mount-Gilead properly so called, was at no great distance from the Euphrates: whilst the Land of Gilead probably extended to its banks. The 1st Book of Chronicles (Ch. 5.), expressly says, that “Reuben’s posterity dwell eastward as far as the

Euphrates, because the herds had multiplied exceedingly in the land of Gilead." The city Kirjathana, apportioned to this tribe (Numb. 32.), lay probably, only one day's journey from Palmyra; which celebrated city was itself not far distant from the Euphrates.

Had Palestine been as sterile and as *petite*, as these *gens de toute nation*, pretend to have discovered it to be, Moses, in designing to introduce into it his vast multitude of followers, and to mould them into an independent State, the main reliance of which was to be placed upon agriculture, would have proved himself, not only an impostor, but an egregious blockhead; and *that*, even his revilers are not wont to account to him. Incessantly ravaged by pilfering vindictive hordes: devastated by long ages of despotism and oppression; laid waste by "Holy-Wars": impoverished and desolated by monopolies and fiscal extortion, it would, indeed, be surprising were it not now to present, in many parts, an appearance of unimprovable sterility. Assyrians, Chaldæans, Syrians, Grecians, Romans, Saracens and Christians, Englishmen and Frenchmen,—all have made the Holy-Land, the frightful scene of strife, persecution, rapacity, and bloodshed! And is it surprising that it now looks desolate? Moreover, this was not so much a *corn-country*, as a country of *vineyards, and fruit-trees*: and it is apparent, that the consequences of devastation to a country of this description, must necessarily be far more injurious, than to a country of corn-lands. In all human probability, a country of *fruit-trees*, once desolated, will remain, as is the case with a great part of Arabia, a desert for ages, or for ever; whilst a *corn-country* laid waste, may, under renewed cultivation, be restored to its former state. These fatal consequences seem to have been foreseen by Moses, who prohibited the destruction of fruit-trees, even in time of war. (See Notes 7 and 27.) "Are the trees men," said Moses, "that thou should'st war against them, or besiege them?" And therefore when the Moabites were to be exterminated, Elisha was careful to give, in that particular case, an express divine permission, for the fruit-trees to be cut down. The Caliph Abubcker (Un. Hist. 19th Part.) was not insensible to the sound policy, as well as humanity, of this law of Moses; and it was one of his invariable commands to his Generals, never to suffer a palm-tree to be

cut down. In one of his wars, Mohammed not through ignorance, but possibly in a moment of ungovernable fury, if prophets indeed, ever swell with rage : —

Tantæne animis cælestibus iræ ?

in a moment of uncontrolled passion, did this politic leader, command the date-trees to be cut down, belonging to the Beni-Nadr, a tribe of Jews. But he quickly perceived his error : and was sagacious and skilful enough, to cause it afterwards to be believed, that he had received a revelation from heaven, expressly to authorize the deed ! It is not all Eastern potentates that exhibit the humanity of the Caliph, or the misgivings of the crafty prophet : and in the wars of the East it has long been too common and effectual a mode, of distressing an enemy and depopulating his dominions, to cut down the *male* palm trees, if time be wanting to destroy the whole grove. Nor could much forbearance be anticipated from the civilized freebooters, who, in various ages, have conspired to rob, murder, and exterminate inoffensive nations. So when the Portuguese attacked the Isle of Paté, near the Coast of Melinda, — “the King of Ambasa being killed in battle, the city was taken, and the palm-trees which grew around it were cut down.” (Lobo.)

For ages past has the Holy-Land been treated as a legitimate spot for plunder and extortion. Sandys in speaking of Gaza remarks that the inhabitants dare not till the ground to the best advantage, lest they should be suspected of being wealthy : the mere suspicion of which, entitled them to be unceremoniously relieved of any noxious superfluities that might render them uneasy. Whilst he was visiting the town, there came there a captain with 200 Spahis, in particular want of 30,000 dollars : and who therefore proceeded in a summary and effectual way to minister to the unavoidable necessities of himself and his mercenaries, notwithstanding that the inhabitants had concealed under ground their valuables and even their corn. Sandys did not represent the country as being in appearance very repulsive ! Leaving Gaza, he describes the route as being through the pleasantest valley that ever eye beheld ; having on the right, a ridge of high mountains, whereon stands Hebron ; and on the left, the Mediterranean, bordered with a ridge of moun-

tains—"between which, lies a Champagne about twenty miles over, full of *flowery hills*, with *groves of olives*, and *other fruits*." And yet, he adds, — "this rich bottom is inhabited only by some barbarous Moors, who till no more than will feed them, because the place is often infested by armies, before they go into the field, who plunder the towns and passengers !"

In short, the inhabitants of Palestine can have no property, personal or real ; — until late years, the Sultan ruled and ravaged with sword and fire ; and, now, a greater tyrant, the Pasha of Egypt, arrogates to himself the right to every inch of land ; and to the property and the lives of all ! In such a state of insecurity and bondage, no wonder that there prevails what is called an *indisposition* to hold landed property ; an indisposition, which has necessarily proved fatal to agriculture. To be forced to sow and to reap, musket in hand, exhibits a sort of "protection to agriculture," not by any means tending to restore the tillage of this devastated land. Even in the present day, does grinding oppression pervade every corner ; and in Syria, and its vicinity, by means of every species of impost, extortion, and monopoly, (especially of silk,) did Mahomet-Ali, in 1834, rifle the country of, it is said, nearly $2\frac{1}{2}$ millions of pounds sterling !

As long as Palestine was well cultivated, an acre of land near Jerusalem, (its produce being grapes and olives,) must assuredly have been more profitable and productive, than an acre of corn-land ; the produce of land adapted to vines, and olives, being far more valuable than that of the richest corn-land. Strabo, indeed, perceiving no corn in the immediate neighbourhood of Jerusalem, represents the district as *unfruitful* ; although Abulfeda, better versed in Eastern agriculture, represents this identical spot as being *the most fertile* in Palestine. For not only did the ancient inhabitants draw produce from the plains, but the very rocks and mountains, they forced into cultivation. And despite of the country being — "un pays sablonneux hérissé de montagnes," — *bristling with mountains* — and these mountains, — "des montagnes pelées." *as bare as a scalded pig* — this contemptible people, who, Voltaire is careful to tell us, never were — *ni physiciens, ni géomètres, ni,*

astronomes,” — but who, nevertheless, proved themselves good farmers and gardeners, brave in time of war, — sober, kind, and compassionate in time of peace, — who never assumed the title of “*philosophe*,”

“ Of temper as envenomed as an asp ;
“ Censorious, — and their every word a wasp ! ”

— but who were not the less useful, and industrious members of society—this indefatigable people, contrived however to discover a garden-mould even in this — “*pays sablonneux*” — and, with it, they formed the sides of the — *montagnes pelées* — into beds, and borders ; preserving the soil by means of numerous dwarf-walls ; a form of culture, says Maundrell, of which evident traces are to be seen, in all the mountains of Palestine !

This assertion of Voltaire that the Jews were never — *ni physiciens, ni géomètres, ni astronomes*,” is much upon a par with his assertions relative to the character of the soil of their country. It is contradicted by half-a-dozen, or more passages, in the Bible itself : (Exod. xxi. 19. — Isaiah i. 6. — Jer, viii. 22, and xlv, 11. — Eccles. xxxviii. 27. — Neh. iii. 8. — Luke viii, 43.) and the 2nd Book of Chronicles (chap. 16.) declares that — Asa consulted not only Physicians, but Apothecaries. Whether these physicians of King Asa, did, as is conjectured, kill or cure by means of spells and charms ; or, according to the approved practice of these times, by means of 2000 pills in a fortnight, or of Homæopathic invisibilities, affects not the argument. There *were* physicians ; and if equally unprincipled and sanguinary, with modern dispensers of gamboge, and modern phlebotomists, it must excite regret, that the increased age of the world brings no increase of wisdom and honesty. But even had it been otherwise as regards their medical proficiency, it might not be a stronger proof of want of science than of the possession of a share of good sense, and the consequent exemption from those ills, which have their greatest partiality for the indolent and intemperate. For

“ The first Physicians, by debauch were made ;
“ Excess began, and sloth sustains the trade.”

Voltaire testifies more in favour of the Jews, than he intended, in-

pretending that they had *no physicians*. But in more modern times, Maimonides himself, was one of the first physicians of his age—the special friend and medical adviser of the King-of-Egypt; (see *The Account of his Life*, p. 8.) and, in the present day, many can vouch for the equal ingenuity of Jewish-Doctors, with Christian Doctors, in effectually removing one complaint by the scientific substitution of another,

If the Jews were little versed in Astronomy and Geometry, they were in much the same predicament with the vast majority of the present generation of Christians: and if we are to credit the statement of the present Vice-President of the Astronomical Society, even in England, Astronomy has not long since outgrown its infancy. For, says Mr. Baily, in alluding to the “Correspondence of the first Astronomer-Royal,” (The Rev. John Flamsteed,) — “it throws light on the whole of Flamsteed’s labours *in the infancy*, as it may be called, *of the Science of Astronomy* :” and Flamsteed lived in the 17th Century!

But the Israelites *pretended* to no proficiency in such knowledge : although, perhaps not more ignorant, even in those distant ages, of the practical parts of Astronomy, than even in these late times, are the majority amongst our ingenious selves, with all the — *wisdom of our ancestors*—to aid and illumine our already enlightened minds. It was, as Michaelis observes, upon Agriculture alone, (taken in its most extensive sense, so as to comprehend the culture of vineyards, olive-grounds, and gardens,) that Moses was judicious enough to lay the foundation of the Israelitish polity; and in Agriculture the Israelites excelled. This was a sort of knowledge, of more utility to mankind than much of that speculative sort called *learning* and *science*: frequently a vain, frivolous, or curious, rather than an useful study. Had they been addicted to these, every man would not have been, as he was, a good and valiant soldier, as well as a clever husbandman; *quot cives, tot milites* : and quickly would Palestine have been reduced to what it now is. Gideon was threshing Corn, when he was called to save his country : Saul was driving oxen when he received the news of the danger to which Jabesh-Gilead was exposed : David was keeping sheep, when he was sent for to be anointed King :

and Elisha was called to be a Prophet, as he drove one of his father's twelve ploughs: so that valour and intellectual acquirements, and poetic talent, were by no means incompatible with their rural lives. The judgment of Cicero was not inferior to that of Mons. Voltaire: and Cicero says, —“Of all recreations, of all means that are used to support and advance the fortunes of a family, hardly any is more elegantly delightful, than Agriculture, or more worthy of a man of taste, spirit, and liberality:” besides which, he adds — “tum maxime se commendat quod patriæ et hominum generi universo salutaris sit.” (De Senect.)

There are great authorities, in support of the opinion, that unrestrained passion for music, versification, rhetoric, metaphysics, mathematics, and such-like studies of a curious and learned nature, too frequently engenders indolence and effeminacy, selfishness and self-sufficiency, in their admirers, who — *nugari soliti Græcè* — with exalted notions of their own genius and talents, are apt to become pusillanimous and narrow-minded, insensible to public spirit and to the spirit of independence, and so absorbed in the imaginary importance of their own labours and studies, as to become unconscious of human sympathies, indifferent to human sufferings, and oftentimes, so churlish, so conceited, or so infantine, as to merit commiseration rather than admiration.

There was a time, Horace remarks, when the Romans despised the curious literature of the Greeks: and, attentive rather to the *utile et honestum* sedulously applied themselves to agriculture, to the study of the Law, and to the art of war:—

“Romæ, dulce diu fuit, et solenne, reclusâ
 “Manè domo vigilare, clienta promere jura;
 “Majores audire, minori dicere, per quæ
 “Crescere res posset, minui damnosa libido.”

The Jews, indeed, were still more grave, conscientious, and austere; morality, and the service of God, being their chief study: and because they treated as an abomination, the impious and ridiculous fables of the Greeks, and their painting and sculpture, as the fruits of idleness and vanity, they were to be accounted the enemies of all

mankind! *They live separate from every body else*, says Apollonius, *having nothing in common with us, neither altar, offerings, prayers, nor sacrifices. They are at a greater distance from us, than the inhabitants of Susa, Bactria, and India.*

If the Jews are to be accounted *savages*, because they were not versed in all the curious niceties of Astronomy, Geometry, and Physic, how high in the *scale of civilization* are we to place that *classical* people who manufactured Gods by dozens — who revered the abominable ceremonies of Bacchus, of Cybele, and of Ceres; and whose refined and discriminating taste, dwelt with ecstacy upon the barbarities and impurities of the Theatre, and of the Circus! Men will always differ in their ideas of civilization, says Sir Wm. Jones, each measuring it by the habits and prejudices of his own country, but neither astronomy, geometry, nor physic, are enumerated by that *most enlightened of the sons of men*, (as he used to be termed by Dr. Johnson,) as the *just measure of perfect society*. Courtesy and urbanity, a love of poetry and eloquence, and the practice of exalted virtues, gave to those who could justly lay claim to them, a far stronger title to civilization: and ignorance, or contempt of curious arts, and of speculative sciences, could not derogate from that title. If the inhabitants of Palestine could not participate in this high character, given by Sir Wm. Jones to their neighbours, the Arabians, they exhibited, however, one test of civilization, which, even in our days, cannot be exhibited by some communities, possessing, in their own complacent imaginations, claims to a very high degree of civilization. The work of Maimonides, will prove, that a legislative provision for the indigent, was a fundamental principle of the Israelitish polity; and the high authority of Dr. Johnson has established that principle, as *a good test of civilization*.

The Israelites, says the Abbé Fleury, employed their citizens in labour; inspired them with a love of their country; unanimity among themselves, and obedience to the laws; and it would be far easier, he observes, to make conscientious and useful members of society, of shepherds and ploughmen, such as these, than of theologians, geometricians, astronomers, philosophers, and the like studious, self-sufficient, and tender literati!

However, granting that the Jews were little skilled in the virtues of *calomel*, and of *Morrison's pills*, had never dreamed of the Georgium-Sidus, and were as little versed in geometry, as are parliamentary civil-engineers, did the sublime poet of the *Henriade* mean to deny to them the possession of poetic genius? Did he forget that Isaiah once lived, and that the works of the *sweet singer* of Israel are yet extant? Hear, then, the sentiments of Dr. Lowth, who was not ill-qualified to appreciate the beauties of language, and who, although silent upon the manifold charms of the *Henriade*, thus speaks of the powers of Isaiah:—"I believe it may with truth be affirmed, that there is no poem of its kind extant in any language, in which the subject is so well laid out, and so happily conducted, with such a richness of invention, with such variety of images, persons, and distinct actions; with such rapidity and ease of transition, in so small a compass, as in this Ode of Isaiah." (Note to ch. 13.)

And Lamartine, forgetful of the charms of physic and of geometry, thus poured out his soul, as he stood upon the Hill of Sion:—"This is Sion! the palace, the tomb of David!—the seat of his inspiration, of his joys, of his life, of his repose! A spot doubly sacred to me, who have so often felt my heart touched, and my thoughts rapt by the sweet Singer of Israel! the first poet of sentiment! the king of lyrics! Never have human fibres vibrated to harmonies so deep, so penetrating, so solemn! Never has the imagination of poet been set so high, never has its expression been so true! Never has the soul of man expanded itself before man and before God, in tones and sentiments so tender, so sympathetic, and so heartfelt! All the most secret murmurs of the human heart found their voice, and their note, on the lips, and the harp of this minstrel!"

The assertion, however, of Voltaire, of the continued ignorance of the Jews even in medicine and mathematics, is not entirely supported by facts; for, in the ninth century (says Enfield), the Jews began to make themselves acquainted with the sciences of the Arabs: *in particular they excelled in the study of medicine.*—(Vol. ii. p. 234.) In the twelfth century, lived Abraham Ben Ezra, whom De Rossie styles one of the *greatest men* of his nation and

age: and asserts, that “he was an able philosopher, *physician*, *astronomer*, *mathematician*, grammarian, and poet; and that he was so well versed in Hebrew, Chaldaic, Arabic, and other languages, that he composed in them all with great facility.” Solomon Ben Isaac Jarki, ranked among the illustrious Rabbis of the twelfth century, was born in 1104, at Troyes, in Champagne. He travelled through Germany, Italy, Greece, Palestine, Egypt, Persia, and Muscovy: he was *well versed in physic and astronomy*, and was master of many languages. Don Solomon, a Portuguese Jew, was as much distinguished for his knowledge in philosophy as for his skill in military affairs. In 1190, such were his acknowledged talents and merit, that he was appointed General-in-Chief of the Portuguese armies. And in recent times we have seen a Jew, the Aide-de-Camp of one of the most renowned and successful generals of any age or country, General Washington. Josephus was a Jew, and therefore only to be derided by Voltaire, when he urges (Ant. b. 1, c. 4) that one reason for the prolongation of the lives of the patriarchs was, the good use they made of their *astronomical and geometrical discoveries*: their calculations being incapable of verification during a short life-time.

Voltaire, however, to be consistent, should have been the last to charge it as a *defect* in the Jews, to be unacquainted with the mathematical sciences, since he himself has somewhere said, “J’ai toujours remarqué que la géométrie laisse l’esprit ou elle le trouve.” Other competent authorities might be cited in support of the opinion, that—ignorance of geometry, implies rather an enlarged and philosophic mind, than the reverse. *A great genius cannot be a mathematician* (says Joseph Scaliger): *a dull and patient intellect, such should be your geometers*. “Lourd comme un géomètre,” is a current proverb in the most mathematical nation of Europe. “*The mathematician is either a beggar, a dunce, or a visionary; or the three in one*,” was long an adage in the European schools: and it is said to have been the opinion of Wolf, the philologist, that—The more capable a mind was for mathematics, the more incapable was it for the other noblest sciences.” (Quat. Rev.) There might, moreover, have been other rational grounds for rejecting too intimate an acquaintance, in those times, with the sciences of Astronomy and

Geometry, which Voltaire, notwithstanding his acknowledged candour, and his amiable anxiety to do justice to the Hebrew character, may chance to have overlooked. The tendency of mathematical study to lead to credulity or to scepticism, has always been apparent: and St. Ambrose (Offic. i. 26) declares that, "*to cultivate astronomy and geometry, is to abandon the cause of salvation, and to follow that of error.*" Bayle, Warburton, and others, have expressed opinions not very dissimilar: opinions which, in an æra of *liberality*, are termed "*prejudices*" *against the pursuit of science*. Some such *prejudices*, however, appear to be entertained even in these days: and in his "Bridgewater Treatise, on Astronomy and General Physics," the Rev. Mr. Whewell, in reference to the *Mechanical philosophers and mathematicians* of recent times, has the following remark:— "We have no reason whatever to expect from their speculations any help, when we ascend to the First Cause and Supreme Ruler of the Universe. But we might perhaps go farther, and assert that they are in some respects less likely than men employed in other pursuits, to make any clear advance towards such a subject of speculation."

With regard to medicine, it was not a *tendency* only to **mischievous** errors, that was apprehended, but defection from the Hebrew faith, and the absolute commission of sin. Since even Solomon was seduced to the worship of idols, how needful must it have been to guard against the most distant approach of temptation.



For Solomon went after Ashtoreth, the goddess of the Zidonians; and after Milcom, the abomination of the Ammonites—1 Kings xi.

Let it be acknowledged, however, that it is not in early and *dark* ages only, that charms and incantations, spells and amulets, have been the *materia medica* of "Physicians": in modern times medical practice has been mixed up with so much mystery, idolatry, and childish whims and superstitions, that the profession might with reason be regarded as a mischievous abomination. Gill quotes the Rabbins as entertaining a very ill opinion of physicians, deeming the worthiest of the tribe to be worthy only of hell; and as advising faithful Jews not to live in a city where the chief man was a physician. The study of Astrology was regarded by famous ancient physicians, and indeed by comparatively modern practitioners, as an essential part of Medical education, principally with the view of determining the proper days for administering medicine. Sir Thomas Brown sums up the days *astrologically* excluded as unfit: the recognition of them would be fatal to the sages who feed upon "Morrison's pills": since little more than a fourth of the year would be left for the administration of pills, even from "No. 1," to "No. 4." Sir Thomas, himself a physician, objects to this: but with all solemnity, observes, that a "sober and regulated '*Astrology*' in medicine, was not to be rejected!" The fact probably was, that among the Hebrews, the priests from their acquaintance with diseases, involving ceremonial uncleanness, were consulted in serious cases of illness: whilst the people consulted their own common sense in other cases (See Pict. Bible.).

Enough, however, in reference to the charge against the Israelites, of *Ignorance of the Sciences*: now to revert to the subject digressed from. The land of Palestine is unquestionably of a very mountainous character: but the mountains were not all,—*des montagnes pélées*,—*as bare as a scalded pig!* Since upon many even of the loftiest, there was a depth of good soil, amply repaying the immense labour of forming it into terraces rising one above another, as they did, from the base to the summit.

Voltaire would not tell us, that in a country of this description, broken into hills and valleys, there are, moreover, advantages, which are denied to a country of one uniform level. Hills afford a far more *extensive surface*, than would be comprised in a plain within

the same boundaries : and then, at different heights and exposures upon those hills, *variety of climate*, commanding variety of produce is enjoyed. Were nature assisted by art, says Volney, the fruits of the most distant countries might be produced within the distance of twenty leagues. The Arabs have a poetical saying that the *Saunin*, the ancient Hermon, bears — winter on his head, — spring on his shoulders, — and autumn in his bosom, — while summer lies sleeping at his feet. Moore in his *Lalla Rookh*, appropriates the idea : —

“ Sainted Lebanon !
Whose head in wintry grandeur towers,
And whitens with eternal sleet ;
While summer, in a vale of flowers,
Is sleeping rosy at his feet ! ”

Hills and rocks and *montagnes p  l  es*, unquestionably there were and are : “ The hills stand about Jerusalem ; ” (Ps. cxxv.) but Dr. Clarke tells us, that those hills and rocks were entirely covered with plantations of fig-trees, of vines, and olives : not a single spot seemed to be neglected. Among the standing crops he noticed millet, cotton, linseed, tobacco, and occasionally, small fields of barley. A sight of this territory can alone, he avers, convey an adequate idea of its surprising produce : it is, he declares, still the *garden of the East*, rejoicing in the *abundance of its wealth* ! Under a beneficent government, the produce of the Holy-Land would in his opinion exceed all computation. Its perennial harvest ; the salubrity of its air ; its limpid springs ; its rivers, lakes, and matchless plains ; its hills and vales ; all these various advantages, with the serenity of the climate, mark this ill-treated land as indeed — a field which the Lord had blest : God had given it of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. But denunciations went forth, and thus said the Almighty to the “ mountains of Israel, and to the hills, and to the rivers, and to the valleys, Behold I, even I, will bring a sword upon you ; I will destroy your high places, — I will make the land more desolate than the wilderness towards Diblath.” (Ezek. vi.)

Is it not passing strange that Olives and Figs, in great abundance and of great superiority, — that Dates of the finest flavour, — that

Vines and Wine of celebrity, and that *honey of raisins* in vast abundance, and *honey of dates*, should be produced in a country, which was, — *un coin non pas de terre, mais de cailloux*, — *une petite contrée déserte et misérable*, — *un désert où l'on manque de vivres!* From the very earliest periods, Palestine was noted for the fineness of its Figs: it was a *Land of fig-trees*, (Deut. viii.) and the most recent travellers in those parts represent, the — *coin de cailloux*, — to furnish supplies of figs, of a quality not to be surpassed by those of any country of Europe. (See Joliffe's Letters from Palestine: and Note 9 on the Fig.) The fig-tree, also, as well as the vine, produces there, three crops of fruit in the year; the first ripening at the end of June, called the—*Boccore*; the second, the—*Kermez*, or Summer-fig; and the Winter-fig. Jeremiah's *very good figs* were like the "Boccore," or *First-ripe figs*; — "One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad!"



Were we to listen to the splenetick tales of St. Jerome and Voltaire, we should be led to suppose, that so deplorable a tract of land as Judea, if capable of producing figs at all, would certainly have produced none but the very *naughtiest!*

Strange! that in so ill-favored a land the Wine and the Vines, too, should have been of such renown, as to be sought after by

neighbouring nations (See Note 12 on the Vine.). How ridiculous must appear the Paraphrase of Onkelos on the 49th Chapter of Genesis (V. xi. 12.), if we are to give credence to the exaggerations of Voltaire and St. Jerome. That Chapter describes the patrimony of Judah; and the Paraphrase of Onkelos promises, that “*Of fine purple shall be his raiment; splendid and of various hues shall be his tabernacle; his mountains shall be reddened with grapes; his hills shall distil his wines; and his fields shall be whitened with corn, and with his flocks of sheep.*” And the mountains might justly be said to be *reddened with grapes*; since the country was famous for its Vineyards; and the Vines, as admitted by Bochart and other travellers, yielded a triple produce every year. The wines of Sibnah, and of Heshbon in particular, were in high repute with the great men and princes of the neighbouring countries: and *scions* of the vines used to be sent into foreign lands. Isaiah, in his “Oracle concerning Damascus” (Ch. 17.), alludes to this practice:—

When thou shalt have planted pleasant plants,
And shalt have set shoots, from a foreign soil,
Even in the day of possession,
Shall the harvest be taken away!

Alexander Trallianus speaks in high terms of the wine of Sarepta, also: and Reland (Palæstina, Lib. xiv. 7.) also praises it: “*Celebre est vinum Sarephthinium quod Tyrium videtur Plinius appellare, a loco vicino magis noto.*” And these writers, instead of calling the land which produced these fine wines, *a scorched and sandy desert*, describe it as peculiarly *fertile*! The *fruitful Sarepta*, is the deceptious compliment paid by Corippus (Lib. 3.), in speaking of the wines of that district:—

“ ——— et dulcia Bacchi
“ Munera, quæ Sarepta *ferax*, quæ Gaza crearat.”

This was a wine which might have vied with the famous Muscadel, of Monte-Fiascone, the taste of which proved fatal to the devout German bishop (See J. Cobbett’s “Letters from Italy.”). He, good Prelate, had not studied the writings of Isaiah fruitlessly: and with peculiar satisfaction did he recollect that the Divine favor and protection were not unfrequently exemplified, by the abundance and

delicacy of the liquid produce of fine vineyards, such as Voltaire would persuade us, never could have existed in rocky Palestine ! —

“ And Jehovah, God of hosts ! shall make
 “ For all the people in this mountain,
 “ A feast of delicacies, a feast of old wines,
 “ Of delicacies exquisitely rich, of old wines perfectly refined.”

Piously convinced of the strength of his claim to such an exemplification of the Divine favor, the good bishop upon his pilgrimages to Rome, used to send forward his Courier, devoutly enjoining him, to write up the significant word “ *Est* ” (*there is,*); wherever he found that a wise and merciful Providence had designed for its deserving servant, — “ *A feast of old wines ; of delicacies exquisitely rich, of old wines perfectly refined.*” Arrived at Monte-Fiascone, the zealous Courier fell into religious ecstasies with its far-famed Muscadel ; and, in holy anxiety to make a just impression upon the episcopal devotee, he joyously inscribed upon the wall. — *Est ! Est ! Est !* Pass we over in silence, however, the deplorable consequences which ensued upon the arrival of the good Prelate ! He never quitted the Inn alive : and in a neighbouring church hangs his epitaph, commemorative of the occasional depth and strength of episcopal devotion and thirst : —

EST ! EST ! EST !
 Et propter nimium *Est !*
 Mortuus *Est !*



MONTE-FIASCONE NEAR FLORENCE.

The anniversary of the melancholy and severe loss the church hereby sustained, used to be solemnized by the pouring upon his grave, of a cask of the famed and fatal Muscadel: a practice subsequently interdicted by the Pope, as indecorous to the Church, and derogatory to the character of the many prelatical asceticks, who, so frequently,

“ Refine themselves to soul, to curb the sense,
And make almost a sin of abstinence ! ”

The vines of Sorek were also famous, as those of Eschol, near the same river, still continue to be. Volney and Doubdan both speak of the superiority of the grapes about Bethlehem, and of the excellent white wine still made there. The latter traveller discovered in that *repulsive* neighbourhood,—“ a delightful valley full of aromatic herbs and rose-bushes, and planted with vines which appeared to be of a choice kind : ” and he was told that the clusters frequently weighed ten or twelve pounds. And yet, large as are such clusters, they weigh scarcely half as much as the clusters produced in the neighbourhood of Damascus, where they are known to weigh frequently from twenty-five pounds to a quarter of a Cwt. To talk to *philosophers* about the Vine-branch cut down by the Spies, near the Brook of Eschol, and which had upon it one cluster which required two men to carry it upon a staff,—would expose one merely to be pitied or derided as weak and credulous ! But addressing less profound, less pert and prejudiced readers, it may be asserted, That in England, but an imperfect notion can be entertained of the enormous size to which the vine attains in a congenial soil and climate. Strabo declares that vines at Margiana were so big, that their stems could scarcely be compassed by the arms of two men ; and that they produced bunches of grapes two cubits (or a yard) in dimensions. Columella states, that Seneca had a vine which produced two thousand clusters in one year. Even this was far inferior to the vine noticed by M. Rozet, in the North-Court of the Citadel of Oran (Algiers) ; the branches of which form a trellis covering a space of about forty-nine feet long by twenty-six wide : this vine bore, in 1831, three thousand bunches, averaging 2lbs. each. Theophrastus mentions a vine that grew so large, that a statue of Jupiter was made of it : and also relates, that the Temple of Jupiter, at Metapontus, was supported

by twenty vine columns. The stairs of the Temple of Diana at Ephesus were all furnished from one single vine of Cyprus: there are the great doors of the Cathedral of Ravenna, made of vine-tree planks: and at the seat of the Duke of Montmorency, at Ecouen, near Paris, is a table of no trifling dimensions, made wholly of vine-wood. But even in England, clusters of grapes of no contemptible size, have, by artificial heat, aided by every mode of forcing, been occasionally produced. The Duke of Portland had upwards of a hundred kinds of vines at his seat at Welbeck: and in 1781, he sent to the Marquis of Rockingham, a cluster weighing $19\frac{1}{2}$ lbs. *Philosophers* may ridicule the account of the Spies having discovered a cluster of grapes, in that *petite contrée déserte et misérable*, which required to be suspended on a staff: the Duke of Portland, however, could have told them, that he found it needful to adopt the plan of the Spies, in having even his cluster conveyed to Wentworth House.



And they came unto the brook of Eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranites, and of the figs.—*Numb. xiii. 23.*

The garden of Geddin, situate on the borders of Mount Sharon, and protected by its chief, extends, says Mariti, several miles in a spacious valley, abounding with excellent fruits, such as olives, almonds, peaches, apricots, and figs.—Vines, and figs, and olives,

then, this wretched and *beggarly* country, — of Voltaire's imagination, — did unquestionably possess, and, *mirabile dictu!* *beggarly* as it was, it had not the happiness of possessing *beggars*. It had *no beggars* in it: and it would puzzle even such as Voltaire to discover the term "beggar," or even any term of corresponding sense, in one single instance in the Pentateuch, or indeed in any part of the Old Testament. The verb "to beg," can alone be found, and that only once, where the enemies of David (Ps. cix. 10) imprecate curses upon his head. If so very *méprisable aux yeux de la politique*; if so miserable the face of the country, as to be entitled, *nature's outcast, the fag-end of the worst of her works*, how singular that under these comfortless circumstances, the Israelitish Commonwealth was not disgraced with those despised paupers and beggars, who, in favoured countries, amongst pampered millions, and under *Reformed* Constitutions, are found in ignorance and vice, in disease and misery, to be scattered throughout the covetous yet wasteful land! — (See "Mammon," s. 4.— *On the present predominance of Covetousness in Britain.*) Strange! that in so *paltry and repulsive* a spot, condemned to such *contemptible* institutions, no trace is visible of those exquisitely precise "*Dietaries*," so miraculously adapted to suit the digestive powers of all, strong and weak, old and young, male and female: those *Dietaries*, so evidently framed upon a generous and an evangelical interpretation of that precept in the Bible (Deut. xv.) wherein the Creator of the poor and of the rich, explicitly declares that the "Poor shall *never* cease out of the land: therefore I command thee, saying, Thou shalt open thine hand *wide* unto thy brother, thy poor, and thy needy, in the land:" those "*Dietaries*," which have so piously and liberally construed this divine command to signify the gradual emaciation of the poor upon *one single pound* of *potatoes*, for their whole dinner, their pigstye dinner, upon five days in the week!—1lb. of potatoes, unaccompanied by a morsel of meat, or of bread, or a drop of beer! with one huge ounce of cheese, plenty of water, and not quite half-a-pound of bread, for their cheerful supper! With *nearly* one-third of a pound of bacon, in addition to the generous pound of potatoes, for their Sunday dinner: making sixteen pounds of salt bacon PER ANNUM! or ONE-TWENTY-SECONDDTH part of a pound for each day of their happy lives! And of fresh meat during the 365 days of the

year, precisely as much as might chance to fall from the skies upon each of those days !—(See the “ Cirencester Dietary,” App. D.)—

“ Beneath their *heartless scheme*, belying heaven,
Lurk searchless cunning, cruelty, and death ! ”

Strange that in *sterile* Palestine, no trace appears of penal torments, of insensate cruelties, of silent and elaborate arts of gradual extermination, of wanton defiance of Scriptural precept, such as some fertile and opulent countries disgracefully exhibit ; no trace of those *well-regulated* and well-fortified Pauper-holds, where the innocent and virtuous are, for the encouragement of piety and morality, doomed to associate with the most licentious and abandoned — the husband to be severed from her whom he had sworn, before God and man, that he would cling to and cherish to the last moment of his days ; the parent to be savagely torn from those whom God and nature had told him it was his most sacred and inalienable duty to watch over, to teach, to guide, and to protect : and, one and all, to have every tie of home and family remorselessly torn asunder, and every hope rudely blasted !

“ Life, hope, and heaven, alike o’ercast —
The future desolate as the past ! ”

Strange that under a polity so *méprisable*, and in so poverty-stricken a country, such Christianly ordinances were never required, to “ test ” pauperism ; to deter from soliciting relief, and to terrify the feeble, the timid, the aged, the broken-hearted ; to domineer over the ignorant and imbecile : to evade and palter with the wants of the resolute ; to insult, contaminate, and outrage the virtuous ; to degrade, corrupt, and brutalize all : and to make the murder of famishing children, by their distracted parents, a frequent and horrible reality ! —

“ And when I left that dismal place,
“ The felon’s mark was on my face !
“ The felon’s rage was in my blood,
“ And madness mingled with my mood ! ”

Strange ! that this so *contemptible* a nation was not wholly composed of *beggars* and paupers ! The first, starving and reckless vagrants over a *desert land*, *où l'on manque de vivres*: the last occasionally transported for the crime of being poor, or safely encaged in *Union Pauper-holds*, prohibited from worshipping their Creator in the sacred edifices which the Institutions and Laws of the Country have established, and declared it to be the bounden duty of all religiously to attend ! Strange ! that revolting "*Amendments*," such as these, were never, amongst this "*peuple ignorant et barbare*," deemed humane and enlightened expedients for harassing those desolate and helpless objects, who, the Scriptures declare, shall *never cease out of the land* !

“ — Yet God above is just ; —

“ Vengeance is His — and richly He'll repay !

“ Each tear down trampled sorrow's cheek that rolls,

“ Shall turn to fire, and scorch their tyrant souls ! ”

Far from such heartless oppression, such moral and political turpitude as this: such *testing* of poverty, by the gentle alternative of incarceration side by side with the vilest dregs of society: — the Judaic-Law expressly commands, that “ If a poor man who is not known, applieth saying, ‘ I am an hungred. I pray thee give me that I may eat, ’ he shall not be examined, to learn whether he be a deceiver, but food shall be instantly given to him ; if he be naked, and pray to be clothed, then let him be examined, to learn whether he be a deceiver ” (Laws of the Heb. Ch. 7. S. 6.).

Voltaire ironically remarks, that if the Law of the Jews, “ *n'était pas divine, elle paraîtrait une loi de sauvages qui commencent à s'assembler en corps de peuple.* ” Whatever it may *seem* to “ philosophers ” of this stamp, we now see the manner in which the *savage* law of this *peuple ignorant et barbare*, compassionately and generously relieved the wants of the poor. This benighted people, without the faintest notion of a Social-compact, was far distant from that point of perfect civilization, which requires measured dribblets of soup-wash, gruel, and potatoes, to insult the poor, and to disgrace the nation ! The law of these *savages* commanded the

hungry to be fed, without enquiry, without evasion, without delay : and yet, *no beggars* were to be found ! But in foreign lands ; in *civilized* communities ; under the tender mercies of patrons of the fine-arts ; under *conquerors of the world*, who rendered it a capital crime for a Jew to set foot in Jerusalem, or even to view it at a distance (Tert. Ap. c. 21.) ; then, indeed, were these people, whom kind sympathies and efficient laws, founded upon Divine command, had religiously protected from want in their native land, frequently driven to the cruel alternative of either begging or starving ! This alternative, however, they were not condemned to, as long as any of their own persuasion were to be found, capable of affording relief to their oppressed and needy brethren : for *their* charity to the poor was not nominal : they were not “covenant-breakers, without natural affection, implacable, unmerciful” (Rom. i.). They did not condemn the destitute to slow starvation upon *one lb. of potatoes for dinner !* when the Law of God had solemnly commanded them to *open their hands wide unto the poor* : — when the Prophets had proclaimed it to be the will of God, that heart and hand should be opened wide unto the needy : — had proclaimed that the souls would be cut off, of all those who had forsaken the poor, who had turned the needy out of the way, who had plucked the fatherless from the breast, or whose hardness of heart was such, that the poor of the earth hid themselves together ! The inhabitants of this land of *sands, and flintstones, and brackish water*, acted in accordance with the commands of God : they were not “Haters of God, despiteful, proud, inventors of evil things” (Rom. i.) : nor were they easy in conscience, whilst chattering passages from Scripture on the Sabbath-day, and acting in contumacious and contumelious defiance of them, upon every other day in the week : —

“ For ’tis not what we *do*, but *say*,
In love and preaching, that must sway ! ”

“ Pure religion,” said St. James (i. 27.), is, “to visit the fatherless and the widows, in their affliction, and to keep oneself unspotted from the world.” Moses, said Josephus (Cont. Apion. B. 2. 17), did not make religion a virtue, but the practice of virtues was indispensable to religion : “for all our actions and studies, and all our

words, have a reference to piety towards God ; ” or in the words of the poet, —

“ To live uprightly, then, is sure the best,

“ To save ourselves, and not to damn the rest ! ”

The *religion* of the Hebrews, of this *peuple ignorant et barbare*, induced them to be considerate towards the poor : and their Municipal Law, founded upon the Divine Law, commanded them to be bountiful as well as compassionate. In conscientious reverence for the Word of God, that Law denounced curses against him, who should *treat the poor with ignominy* (Maim. Ch. x. § 5.) : and conceiving that no true believer could oppress, or neglect the destitute, it treated as impostors, those who were inattentive to their claims : “ Whoever is hard-hearted and pitiless, is of a dubious race ; since want of pity exists only amongst the Gentiles, according as it is said (by Jeremiah,) ‘ They are cruel and will not show mercy ’ (Maim. C. 10. P. 65.). That law, indeed, as Josephus points out (Con. Apion. ii. 30.), is so anxious for the inculcation of humanity and gentleness, that it has regard even to the lower class of animals, and will not tolerate harshness towards even them ; “ and if any of them come to our houses, like supplicants, we are forbidden to slay them.”

Detestable, then, as was this land — *ignorant et barbare*, as were the people — *lois de sauvages*, as were its laws — *méprisables*, as were its institutions — *bristling*, as it was, with *montagnes pélées* ; it had none of these newly-discovered *implacable and unmerciful inventions*, for exterminating poverty and the poor together — for *breaking the covenant* between rich and poor — and yet it had *no beggars* ! Even in late times, it is said by J. Scaliger, that true Hebrews never have need to beg : “ Veri Judæi non mendicant : propter *to philalelon* eorum, quod divites non patiuntur tenuiores mendicare aut esurire ; et multa præcepta de Eleemosynis, etiam, antiquissima habent ” (Elench. Trihær. C. 28.). *The rich amongst the Jews, could not endure that their poorer brethren should hunger or beg* : and as Scaliger remarks, undoubtedly they had and have extremely *ancient precepts* relating to Alms, (for they are as ancient as the Pentateuch,) the which are embodied in the accompanying

Work of Maimonides, upon the “Laws relating to the Poor.” Under the *classic* sway of aristocratic demagogues, of financial plunderers, of heroic manslayers who trampled upon their laws, and struck medals to commemorate their own enormities in rapine, slaughter, and devastation ; —



And she being desolate,
Shall sit upon the ground! Is. iii. 26,

MEDAL STRUCK BY VESPASIAN, TO COMMEMORATE THE SACKING
OF JERUSALEM.

exposed to the obduracy, the sober sensualities, and the infidel covetousness of Roman traitors and tyrants, nothing could protect them : and we find from Juvenal (Sat. 6.), that then, plundered as they were, they were forced to become beggars : —

“ Arcanam Judæa tremens mendicat in aurem,
“ Interpres legum Solymarum ——— ”

“ Without her badge, a Jewess next appears,
“ And, trembling, begs a trifle in her ears.”

And Martial (12. 57.) also alludes to the practice as not uncommon in his time, and as one of the many annoyances of cities : —

“ Nec turba cessat entheata Bellonæ;
“ Nec fasciato naufragus loquax trunco,
“ A matre doctus nec rogare Judæus.”

Some notion of the exactions and oppressions the Jews had to endure, may be gained by the perusal of the politic epistle of Demetrius to his *Brother* Jonathan, when the latter was suspected of an

disposition to league with Alexander (Joseph B. 13. c. 2.) Deme- trius offered to free the Jews from all their tributes, some of which are mentioned as follow:—The tax upon salt,—the crown gold and crown tax, — the one-third part of the fruits of the field, — the one-half of the fruits of the trees, — the poll-tax from every inhabitant, — the tithes and taxes of Jerusalem, — the exactions upon the sabbath and festivals, — the labour from the beasts of the Jews, — the curtailment of pay to Jewish Soldiers, — the ten thousand drachmæ from the Temple, &c.

This land once *without beggars* — this now pillaged land — this *petite contrée misérable et déserte*, appeared to Dr. Shaw, “verdant and cheerful; the woods abounding with the gall-oak, and strewn all over with anemonies, ranunculuses, colchicas, and mandrakes:” the plains in some parts distinguished, he says, by beautiful beds of tulips, frutillaries, and other plants of the same class. And all over the country is plenty of game of all kinds; as teal, snipes, woodcocks, francoleens, partridges, antelopes, hares, and rabbits! *Petite contrée miserable et déserte!!* Whether these antelopes, hares, and birds, were of some particular species, living upon *sand*, and — *de l’eau saumâtre* — we are not informed; but *miserable* as the land might be, we are told by Dr. Shaw, that the diversions of hawking, and of the chace, are not, by any means, rare; and that, whenever the Turks, or the Arabs travel, they take with them half-a-dozen of hawks, and of shagged greyhounds to hunt the game, which had been invisible to the searching eyes of the — *gens de toutes nations!* Equally cheerful and verdant did the land appear to Mr. Carne, at a much later period: and even Mount Carmel did not seem to him exactly — *bristling with bare rocks!* On the contrary, — how credulous is man! how misled by illusions! he fancied it — “covered with trees and flowers,” and the view, as so rich and verdant, that were the land diligently cultivated, he declares it would again become, as it once was, — “Like the Garden of God”: —

“ The earliest ray of the golden day
On that hallowed spot was cast!
And the evening sun, as he left the world,
Looked kindly on that spot last.”

Mount Carmel, is fertile and woody, says D’Anville; and its pastures feed horses of a race highly esteemed, maintained by an Emir, long

established in this Canton. It was indeed, the remarkable fertility of this region, distinguished as the scene of Elijah's contest with the prophets of Baal, which suggested the name ;—"Carmel," signifying, "the garden of God." And a large garden it was: for Mount Carmel, is a ridge nearly semicircular, and about 40 miles in extent, jutting at its northern extremity into the sea, south of Ptolemais or Acre. To the North-East of Carmel, rises Mount Tabor, of an oblong form, isolated in the centre of an extensive plain, with a level summit about a mile in circuit: so formidable a position, that its top was fortified by Josephus, during the war with the Romans.—(See Woodcut) From this elevation is beheld an immensity of plains, interspersed with hamlets, fortresses, and ruins. The buildings on the summit were destroyed in 1290, by the Sultan of Egypt (Macmichael.). All the beauty of Tabor that man could disfigure, is defaced, says Mariti; immense ruins upon its summit are now the only remains of a once magnificent city; and Carmel is the habitation of wild beasts.

The *montagnes pelées* about Jerusalem, were found by Rauwolff, to produce delicate and fragrant herbage: and he witnessed feeding upon them, vast numbers of sheep, famed for their sweet and tender flesh, and with those large fat tails, which in former times (Lev. C. 9.), used to be burnt in the *Sin-Offerings*. *Detestable* as was the spot, he also found there a great variety of trees, and shrubs:—the *Lentiscus*, (whence the Mastick is obtained,) the *Arbutus*, the *Ilex*, a sort of Willow called *Sassaf*; (by Theophrastus, *Elæagnus*: the *Olive*, the *Palm*, the *White-mulberry*, the *Sumach*, and the *Styrax*: the *Spartium*, the *Lycium*, (in Hebrew, *Hadhadd*, the juice of which is used by Apothecaries; and of which David makes mention:) in great abundance; also the *St. John's Bread*, (called by the inhabitants *Charnubi*—*Siliquæ* by the Latins—*Keratid* and *Keratonia* by the Greeks:) also *Tarpentine-trees*, (called *Botin*, and *Albotin*,) of which the Israelites formed their tents (Nehem. 8.), during the great feast of Tabernacles; and *Barberry-trees*! and all this beautiful variety of trees and shrubs, in a country, where, in Summer, *il n'y avait seulement de l'eau a boire*! Hecatæus too, who had been brought up with Alexander the Great, also speaks of the diversity of Shrubs, and mentions that the country was, not *une terre de cailloux*,

but, very fruitful and well-peopled : *an excellent province that bore all kinds of good fruit!* (Joseph. con. Apion 1049.) Hecatæus happily felt no desire to distort facts ; he had no scheme of raillery and sarcasm to support, no *bon-mots* to invent, and therefore speaks without prejudice : — not, —

“ Like old Voltaire, who placed his greatest glory,
In cooking up an entertaining story ! ”

In this *desert-land*, the trees grew to no inconsiderable size, and the *Oaks of Basan* were especially renowned, The *Cedars of Libanus* and the *Oaks of Basan*, are frequently in the Sacred Writings, used in a figurative sense, for *Kings, Princes, and Potentates*. Thus Isaiah (C. 2.) denounces vengeance against, —

All the *Cedars of Lebanon*, the high and the exalted,
And against all the *Oaks of Basan* !

(Travellers formerly reckoned up 30 or 40 Cedars, remaining upon Lebanon : afterwards decreased to 17 and a dozen. Now, there are said to remain but 7, one of them being above 12 yards in girth. The Arabs of every tribe entertain for these trees the highest veneration : the tradition being, that they are the relic of the identical trees, which Solomon desired to consecrate to the ornament of the Temple.)

Lamartine found the country in the neighbourhood of Joppa, by no means as “ bald as a scalded pig ” : and Joppa (now Jaffa,) is but 30 miles north-west of Jerusalem, from which it is visible ; Jaffa being seated on a hill, in the midst of a delightful plain : — “ Il est impossible de décrire la nouveauté, et la magnificence de végétation, qui se déploie des deux cotés de cette route, en quittant Jaffa. “ A droite et à gauche c’est une forêt variée de tous les arbres fruitiers, “ et de tous les arbustes à fleurs de l’Orient.” And in another part of his “ Pilgrimage ” are the following remarks, strangely at variance with the pictures drawn by “ *faithless, prejudiced, and ignorant* ” writers, who had almost induced Lamartine to imagine that, at great risk and expense, he was to be gratified with the sight of “ *un coin non pas de terre, mais de cailloux !* ” “ *Une petite contrée déserte et misérable !* ” “ *Un désert où l’on ne boit que de l’eau saumâtre !* Ou l’on manque de vivres ! and where in summer, *il n’y avait seule-*

ment de l'eau a boire !” When we had reached the other side of this hill, says Lamartine, the Land of Canaan displayed itself before our eyes. Deep, grand, and agreeable was the impression. It was not that naked, rocky, sterile country : that mere ridge of low barren mountains, that some *faithless, prejudiced, and ignorant* writers and travellers, have depicted ; travellers, who perchance, of the extensive and varied domains of the Twelve Tribes had visited, the rocky route between Jaffa and Jerusalem ! Misled by such as these, I anticipated only that which they had pretended to depict : a contracted narrow land — devoid of horizon — devoid of vallies — devoid of plains — devoid of trees — devoid of water ! Its beauties consisting of some desolate, grey, and rocky hills, fit defiles, wherein the Arabian freebooter might plunder the defenceless ! Such *may be* the route from Jerusalem to Jaffa : such *is not* the character of the Land of Judea ! At least, as my eyes have exhibited it to my mind : viewing it from the heights bordering upon the plain of Ptolemais—viewing it, on the opposite side of the hills of Zebulon, and of the hills of Nazareth — viewing it from the foot of the dewy Mount Hermon, and of Mount Carmel — viewing it, as we traversed its whole extent, from Tyre and Sidon to the Lake of Tiberias — from Mount Tabor to the mountains of Samaria and of Naplouse, (Sechem) — and from the hills of Samaria to the walls of Sion.

First, overlooking the plain of Zebulon : We are placed between two slight undulations of land, scarcely entitled to be called hills ; the bed between them being the path which has been worn by the tread of camels during four thousand years ! On either side, the rounded slope is shaded, here and there, by groups of evergreen shrubs : a little more distant are various trees, with their knotted trunks and luxuriant foliage ; many amongst them being evergreen oaks, with the Carob-tree, the Turpentine-tree, the Plane, and the Sycamore. Of other trees, some have the foliage of the Pine, and of the Cedar : others, more beautiful, resemble willows in the colour of the bark, the gracefulness of foliage, and its delicate hue, but incomparably surpassing them in height, and girth, and in the spreading of their limbs. Round their colossal trunks, caravans assemble, in friendly encampment, with camels and baggage, beneath the shade. In the light black soil, wheat, barley, and maize

are, with little cultivation, raised in constant succession; or else spring up forests of thorny bushes, Jericho-roses, wild Pomegranates, and enormous thistles, whose stems out-top the camel's head!—Extraordinary produce for *une coin non pas de terre, mais de cailloux!* Very strange that “wheat, barley, and maize,” should grow almost without cultivation, in a land where it would rather seem, that perennial famine, such as drove Elimelech to the land of Moab, must incessantly desolate the land! Voltaire would doubtless assure us that Elimelech's was absolutely a case of starvation, in a “*désert, ou l'on manque de vivres!*” It then, however, becomes an enigma how sufficient corn can, even in the present day, be raised in this *desert*, to allow of its being exported, as it is, from Jaffa to Constantinople! And still more of an enigma that in that poverty-stricken land the farmers should have permitted the poor to glean in their fields: and that, so soon after the death of the *starved* Elimelech, his daughter-in-law, Ruth, should be found gleaning in barley-fields! (See Note 21.—On Gleaning.)



Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here, fast by my maidens.—RUTH ii. 8.

To return to Lamartine:—Speaking of the Lake of Genazereth, he describes it as being longer and finer than any of the Lakes of Cumberland and Westmoreland; although yielding perhaps in

majesty, to the stupendous features of Loch Lomond! — “Most repulsive land!” — “*Ils parlent tous, comme parlait St. Jérôme, qui peinte cette contrée comme le rebut de la nature!*” With regard to the Jordan, it was remarked in a previous page, that this River, so frequently described as a sluggish, turbid stream, had been seen but by few travellers: but we have now the authentic account of Lamar-tine, who thus details his visit to this calumniated River: — “Those
“travellers had not been able to attain the River; and, seeing from
“a distance one vast sea of sand, they could not fancy that a cool,
“deep, shady, and delicious Oasis was hollowed between the plat-
“forms of this monotonous desert, investing the murmuring bed of
“the Jordan, with curtains of verdure that the Thames itself might
“envy. We had before our eyes one of the loveliest valleys that
“ever man beheld. There were groves of tall, slender shrubs, whose
“branches fell like plumes over their numerous trunks. The stream,
“apparently of considerable depth, might be from a hundred to a
“hundred-and-twenty feet wide: and its course was as rapid as that
“of the Rhone at Geneva. Its waters are of a pale blue colour,
“slightly tinged with the mixture of the grey earth over which it
“flows.”

Dr. Shaw also tells a very different tale to that of St. Jerome; for to him the soil appeared *rich and productive*: and he remarks that the Cotton of the plains of Ramah, Esdraelon, and Zebulon, is, even now, held in greater estimation than that grown near Sidon and Tripoli. He declares that it is not — “possible for pulse or grain of any kind, to be richer or better tasted, than that which is commonly sold at Jerusalem.” Strange produce for a country, *où l'on manque de vivres*, — smothered in sand, and bristling with bare rocks, and scarped mountains! “*Ultima Syriarum est Palaestina*,” said Amm. Marcellinus, (Lib. 14.) “*cultis abundans terris et nitidis, et civitates habens quasdam egregias*.” To the same purport is the testimony of Tacitus, the most creditable of the classic writers. He declares Palestine to be as fertile as Italy, and adds, (Hist. 5, 6.) — “*rari imbres, uber solum. Exuberant fruges nostrum ad morem, præterque eas, Balsamum et Palmæ*.”

This “balsamum,” to which Tacitus alludes, was the famous balsam-shrub, whose balm (now Balm-of-Gilead) was so precious a

drug in the eyes of the Greeks, Romans, and Egyptians: but Voltaire, perchance, felt an objection to acknowledge that so precious a shrub was a native of, and almost peculiar to, the land of Judea, and that the plain of Jericho was particularly celebrated for this costly resin. The true Balm-of-Gilead, (*Balsamum Judaicum*;) is said to exude from incisions made in the *Amyris Gileadensis*; (or *Amyris Opobalsamum*;) turbid, and yellow at first, it afterwards becomes of a clear gold-colour, having a penetrating odour, and a bitter astringent flavour.

Too painful, however, would have been an acknowledgment by Voltaire, that this land of *sand, and flintstones, and brackish water*, produced a drug, the wholesale price of which is even now *thirty shillings* an ounce. It cannot be that Voltaire was ignorant of the utter groundlessness of the remarks of the petulant Saint; it cannot be that he was ignorant, that even up to the time of Josephus, Palestine in general; and Jericho in particular, continued famous for its olives, its palms, and its balsam-trees. It was in the neighbourhood of Jericho that Alexander the Great is said to have witnessed, with so much interest, the dropping of the balsam. Pliny bears testimony (Lib. 5. 17.) to the fertility of the neighbourhood of this calumniated Jericho; and Strabo, whose authority Voltaire would scarcely dispute, expressly says, (Lib. 16.) — “Hierichus campus à
 “montanâ quâdam circumdatus, quæ in amphitheatrici speciem ad
 “ipsum declinat. Ibi est *palmetum*, habens et alias feraces arbores,
 “sed plures *palmas*: ad stadia centum extenditur *irriguum totum* ac
 “*villis frequens*. Illic etiam visitur Herodis regia, et balsami virida-
 “rium.” *Wellwatered, and studded with villages!* And yet the crude narratives of *des gens de toutes nations*, — are to invalidate the testimony of such writers as Strabo, Tacitus, Marcellinus, and Horace! For even by Horace, (Ep. 2. 2. 184.) are these statements confirmed; and too happy did the high-born spendthrifts of his days, deem themselves, to be sent over in command of that, — *land of flintstones and rocky mountains!* This was very well understood by the courtiers of Augustus: and in fact, the place was proverbial in the time of Horace, for its rich produce: —

“ ——— cessare, et ludere et ungi

“ Præferat, Herodis palmetis pinguibus; —

the one brother *preferred lounging, frolics, and perfume*, even to the *rich palm-tree groves of Herodium*! a spot, (says the French Commentator upon this passage,) which was,—*Agris Judææ fertilissimis, et Jerechuntinis palmis, e quibus opimus redit proventus.*” Jericho, indeed, was the “City of Palm-trees” (See Note 7), and *miserable* as the country might be, it possessed undeniably these invaluable and elegant trees in the greatest abundance:—



“ ————— etiam ardua *Palma*

“ Nascitur; et casus abies visura marinos.

Virg.

The *gens de toutes nations*, the learned pundits who possessed the confidence of Voltaire, discovered that Jerusalem was seated in a spot that horrified their feelings! “*La situation en est horrible!*” It produced no such hideous effects upon the nerves of Dr. Shaw.

He, very sedately observes, that the parts about Jerusalem “being described as rocky, and mountainous, have therefore been supposed to be barren: but this is *far from* “*being the case.*” And he proceeds to observe that corn, wine, and oil, together with milk, and honey, were the food of the early ages: that the plenty of wine is alone wanting even now, (and wanting it will be as long as Mussulmen abstain from wine;) and that judging from the goodness of the little yet made at Jerusalem and Hebron, it is evident that the *montagnes pelées*, might still be as valuable as formerly. Although little wine is now made in the country, on account of the religious antipathies of the Mahomedans, Rosenmüller remarks that there yet exist numbers of vineyards. He says, that besides the large quantities of grapes and raisins, which are daily sent to the markets of Jerusalem and to neighbouring places, Hebron alone in the first half of the 18th Century, annually sent to Egypt three hundred camel-loads (i. e. nearly three hundred thousand pounds) of grape-juice, (or honey of raisins.)

Frequent mention is made in the Hebrew Writings, of the abundance of *Honey* produced in the *Holy-Land*: and no one denies that it was honey of some sort, which mainly contributed to the subsistence of the Baptist in the desert. Besides the *honey of raisins*, above mentioned, there was also the *honey of bees*, and the *honey of the locust-tree*, and especially that of the *Palm-tree*. In speaking of the “Locust,” (Note 17.) the remarks of Rauwolff are cited, in confirmation of the notion that the Baptist, in all probability, subsisted both on the *Honey of Bees*, and the *Honey of trees*. There is the “Charnubi,” as it is called by the natives, the “Carob,” or “St. John’s Bread,” (*Ceratonia*,) which produces a great quantity of sweet pulpy pods, commonly eaten by the people; and the *Hymenæa*, or “Honey-Locust,” a fine spreading tree, producing fleshy pods, containing a sweet farinaceous pulp, which might be termed a *honey*. St. John might have had, and in all probability did have, recourse to these for food: and the latter tree is still found near the cave and fountain where the Baptist exercised his austerities. The friars there, say, that some of those old Locust-trees are the identical trees which yielded him sustenance: the fruit continues to this day to be gathered by the pilgrims, as a sacred memorial of the murdered as-

cetick. In these trees, the wild-bees are fond of building their nests: and possibly therefore St. John found both kinds of honey upon the same tree. But it is the *Honey of the Palm*, which the Hebrew Writers generally understand by the word *Davush*, in our translations called *Honey*. In the 2d Chronicles (31. 5.) mention is made of the First-fruits of “corn, wine, oil, and *honey* :” but as neither the First-fruits nor Tithes of the produce of *Bees*, were ever offered, it must have been other *Honey* that is here intended. In Deuteronomy, too, (8. 8.) the productions of the *Land* of Palestine, are enumerated, concluding with, olives, oil, and *honey* : and in Ch. xxxii. 13., there is the expression, — *honey out of the rock*. In these and other passages, the *Chaldaic Paraphrase of Jonathan* determines the *Honey*, to be the *Honey of dates, which grew in the rocky soil of Judea*. And thus, also, the Rabbis interpret, — “A land flowing with milk and honey,” to signify, — a country whose fruits were rich as milk and producing honey. The “*Debs*,” or *date-honey* was, indeed, a common article of commerce: and the following is amongst the articles inscribed with their prices, upon the ancient Stone (now in the British Museum) found at Stratonicea, in Asia-Minor (See Note 27. on the “*Olive*,”); —

“*Mellis fœnicini + Octo*” :

signifying, that *eight denarii* for each *Sextarius*, was then the price of the “*Mel Phœnicinum*,” the *Debs*, or *date-honey*, of Arabia and Egypt. This *désert affreux* did also produce the honey-of-bees: and Josephus states that the great plain adjoining the Dead-Sea, which from its saltiness was unfit for cattle, corn, olives, or vines, was particularly useful for the nourishment of bees, which were fond of resorting to it for their supplies. Sugar-canes were also cultivated to some extent.

“Perhaps,” says Maundrell, “there is no spot of ground in “the whole country, that was not formerly improved to the production of something ministering to the sustenance of human life. “Even the most rocky parts served for the plantation of vines and “olives, which delight to extract, the one its fatness, and the other “its sprightly juice, chiefly out of such dry and flinty places.” — “And,” he adds “*there is no place upon earth more fruitful even at*

“*present*, than the plain country and the valleys, either for the production of corn, or of pasturage for cattle.” Very different this story to that of the “*gens de toutes nations*,” who had providentially discovered that the land was “*un coin non pas de terre mais de cailloux*,” and who all so happily agreed with St. Jerome, in one of his splenetick moods, in describing this “land of corn, and vines, and fig trees, and pomegranates, — this land of olives and of honey,” to be *le rebut de la nature*.

Surely it was known to Voltaire, that unless this most *repulsive* land had been peculiarly productive: unless, indeed, the returns to the farmer had been such, as by Michaelis they are stated to have been, namely, thirty-fold, or something near that return, the Israelites might have found it impracticable to comply with the demands made upon them for the public-service: perhaps he had forgotten that those demands amounted to three tenths of the produce: an impost, says Michaelis, the burden of which, none but a very fruitful country could have borne. And yet, however great the burdens imposed, and although cases did occur of sufferers selling themselves to servitude, no family could be left in irretrievable destitution. The “Jubilee” protected them; and when Voltaire indulged his spleen in assertions about the *contemptible polity* of the Israelites, and about their being “un people ignorant et barbare,” it would have been well had he pointed out any nation, modern or ancient, which had conceived, much less carried into complete effect, the bold political scheme of a “Jubilee,” to furnish a remedy, in some degree, for the force and fraud of the powerful and covetous; and to prevent the permanent accumulation of lands and wealth in few hands. And let it here be noticed, that the *servitude* above alluded to, was not the servitude of a *slave*: the person sold, as Locke observes (See Note 2 on “Slaves,”), was not under an absolute, arbitrary, despotical power. Whence, however, can an example be adduced, of a people, and without a *beggar* amongst them (See p. 27, preceding,), whose liberty and property were so effectually protected from fraud and violence, as were those of the Israelites, *si ignorants et barbares!*

The grand Sabbatical year, the “Jubilee,” was no idle parade, no raree-show: it was a year of general release of all slaves, captives,

and prisoners; and all estates that had been pledged or sold, were then transferred to the original proprietors or their representatives. The 25th C. of Leviticus (v. 10.) says, “And ye shall hallow the “50th year, and proclaim liberty throughout all the land, unto all “the inhabitants thereof: it shall be a Jubilee unto you: and ye “shall return every man unto his possession, and ye shall return “every man unto his family.” Amongst the mischiefs of Usury, Lord Bacon enumerates that of its bringing “the treasure of a realm or state into a few hands:” and he proceeds to argue that a State ever flourishes the more, the more equally the wealth of that State is distributed. The “Jubilee” had the effect of maintaining or restoring, comparatively, an equality amongst the people: an equality, the destruction of which, has, in modern times, afforded indubitable evidence that its effects are, gradually but surely to enfeeble, to intimidate, to cripple, States which had once been amongst the most opulent and powerful,—

“The first in danger, as the first in fame!”

Was it a sign of *ignorance and barbarity*, of a “politique méprisable” to conceive and execute a scheme which thus tended to preserve internal tranquillity, to ensure attachment to country, and to prevent political depravity, degeneracy, and decrepitude? It *would* be so regarded by those, who, wiser than Lord Bacon, ridicule the notion that great inequality of wealth in a country can be injurious, even could they conceive it practicable, by any honest means, to prevent that inequality: who, far from lamenting these inevitable consequences of usury, laud to the skies the modern schemes of anticipating the revenues of generations unborn, by a system of loan and usury; clearly perceiving that such anticipation is a source of great internal *strength* to a State—that the argument of Blackstone is futile, when he pretends that—“the land, the trade, and the personal industry of individuals, are diminished in their true value, just so much as they are pledged to answer”; who are positively certain that—the greater the debt, the greater the blessing; and that the more irretrievably a nation is sunk in bankruptcy, the more admirable the scheme of government, and the greater the cause for satisfaction and delight to those, whose land and property and industry are in eternal pawn to state creditors! With such as these, doubtless the

“Jubilee” of the Jews would be regarded as, “une loi de sauvages qui commencent à s’assembler en corps de peuple.”

In addition to all this testimony adduced from foreigners of every nation,—*des gens des toutes nations*, relative to the productive *sterility* of Palestine, of the *malheureux désert*, there was also a native writer, who seems to have slightly differed from the singularly unanimous literati, — *qui parlaient tous comme parlait St. Jerome!* Abulfeda, was the King of Hama, in Syria, and he expressly treats of the *Geography* of those parts. His eyes as well as information, led him to represent Palestine, in even the 13th Century, as a “fruitful Country,”—forming the *most fertile* part of Syria! To the same effect is the testimony of Antoninus Martyr, a citizen of Placentia, who (in the 6th Century,) travelled to Palestine; he declares the Canton of Nazareth to be equal to Egypt, in corn and fruits: *abounding* in wine, and oil, and honey. He observed about Jerusalem *every sign of ease and plenty*:—Vineyards, and plantations of fruit-trees: and throughout the country, hospitals, monasteries, and fine edifices.

Nor could Galilee, being the scene of John of Gischala’s lucrative exploits, have been exceedingly barren or unproductive. John was not inferior in craft and covetousness to the monopolists of modern times: he would, indeed, have been a senseless oaf to select,—*un coin, non pas de terre mais de cailloux*,—for his extortionate feats. Unquestionably he discovered that this *contemptible* spot could produce *oil and olives*, in too great abundance to be contemned by him: and he was not slow in procuring from Josephus, (then in command,) the exclusive privilege of supplying Oil to the borders. (See “Olive,” Note 27.) In Solomon’s time, too, there must have been some few fertile spots in this—*désert, ou l’on manque de vivres*,—since Solomon gave 20,000 *baths* of oil, yearly, to the Tyrian hewers of timber in Lebanon, (1 Chron.), and apparently an equal quantity to the King of Tyre himself.—(1 Kings.) So free-thinking a gentleman, as Voltaire, would spurn as credulous and infantine, the unvarnished statements of Josephus, of “Josephe, l’exagérateur”; others, however, might desire to know, that he, who was the Governor of Galilee, expressly describes that district as being universally productive,—*And full of the plantations of trees of all sorts; no part of it lies waste*: and the cities and villages were,—*very thick, and so full*

of people, by reason of the richness of the soil, that the smaller towns contained a population of 15,000 ! The Country of Samaria, Josephus also describes, as equally fertile : not, indeed, naturally watered by many streams, but deriving from the periodical rains, sufficient moisture for the wants of agriculture. Such also is the *sweetness* of the waters (the “*de l’eau saumâtre*,”), and the succulency and goodness of the pastures, that the cattle yield an *unusual* quantity of milk. It was, on these grounds, that upon the division of the Land of Canaan, the lot of Benjamin was the narrowest of all ;—“*by reason of the goodness of the land, for it included Jericho and the City of Jerusalem.*” (Book 5. Ch. 1. — Bell. Jud. B, 3, C. 3.) But, there was another writer who testifies to the fertility of Judæa, of whose life Voltaire has been himself, the panegyrist ; and seeing that this man, though with many good qualities, was a sworn foe to Jews and Christians, and to all the Sacred-Writings ; how comes it that *he* has been overlooked, whilst a *Saint* has been quoted, as if, in the opinion of Voltaire, a Saint could speak sense or truth ! Julian-the-Apostate had fought and conquered upon the Banks of the Rhine, and the Banks of the Euphrates : he had seen various countries besides Palestine : and his opinions concerning the character of the country might have shown to Voltaire that there are *other calumnious fables* besides those,—“*fables des Chrètiens ses ennemis, qui etaient toutes calomnieuses.*”

Allowing, however, that Voltaire might have had some grounds for not placing implicit reliance upon the description given by Josephus, what was there that he could possibly object to in Rauwolff, whose account of his Travels had been published a hundred-and-twenty-one years before the birth of Voltaire ! Rauwolff was a plain-spoken, candid man, an impartial narrator, and a good naturalist, whose faithfulness and judgment have never been impeached. And Rauwolff says of this—*coin non pas de terre, mais de cailloux*, that — “it hath fertile valleys, hills, fields, and gardens, richly adorned with fountains and trees, so that it was *very well chosen* to be the worldly paradise.” Rauwolff was a German : so that we have Romans, Hebrews, Arabians, Germans, Italians, French, English—*gens de toutes nations*—all bearing testimony to the correctness of the Mosaic account of Palestine ! And against their com-

bined testimony, we have a few splenetick, unconnected remarks of St. Jerome, the witticisms of the Baron de Broukana, and the “On dit,” of Frederick III, who, we are told, publicly said, “en voyant ce détestable pays, que Moïse était bien malavisé d’y mener sa compagnie de lépreux : que n’allait-il à Nâples ?” Volney came too late into the world to have an opportunity of divesting the mind of “the Searcher after truth,” of its doubtless unwilling and far from malevolent hostility and aversion to the Holy-Land. This was peculiarly unfortunate : for, though Rauwolff, undefiled with a morbid appetency for flouting witticisms and polished ribaldry, might have been an object of derision for his gravity and insipidity, Volney would assuredly have been a writer after Voltaire’s own heart ! And yet, Volney by no means corroborates our philosopher’s discoveries, as to the *detestable* character of the country, its miserable sandy hills and plains, and endless heaps of stones and rocks ! Volney characterizes the country generally as fertile, and the soil of many parts as, even in his time, black and fat : retaining, during the sultry periods, moisture sufficient for the growth of grain, vegetables, and fruits. And these were all produced in great abundance : nor would it be, even now, impracticable to find a very abundant remuneration for a priesthood—heaps of fruit and vessels of wine such as used to be voluntarily offered in ancient times :—



At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates.

DEUT. xiv. 28.

Volney's remarks upon the excellent quality of the white-wine of Bethlehem, have before been noticed. In that neighbourhood also, he was struck with the fineness of the Olives and the Sesamum.

Voltaire very deliberately assures us that in this *desert land* — *l'on manque de vivres*, and that in summer, water was not to be had : or, if to be had, it was, *de l'eau saumatre*. However, if the poor creatures, the *peuple ignorant et barbare*, whom or whose ancestors Moses had so cruelly seduced into the land, were without water, and without other food, at all events they had plenty of fish : and how could Voltaire overlook his popular authority, St. Jérôme, who declares that it was brought in such vast quantities to Jerusalem, that one of the gates was, on that account, called the "Fish-gate." Had the piercing eyes of Voltaire overlooked this passage, in his favoured author : and had he never heard of the opinion of Galen as to the peculiar wholesomeness of this fish ? *milk*, too, there was, if *water* was deficient in this *detestable* spot : and in the opinion of Dr. Shaw, peculiarly rich and delicious milk it was, from cattle pasturing upon mountains clothed with—"a delicate short grass mingled with thyme, and rosemary, and various aromatic herbs."

But notwithstanding the dogmatic denial of Voltaire, Palestine was not so very deplorably deficient in water : at all events of a sufficiency for the purposes of agriculture. (See Note 49.—On "Rains.") In Northern as well as in Eastern climates, there are sultry periods when the earth suffers greatly from drought : it would be folly, therefore, to suppose that Palestine would be exempt from that to which countries of the same latitude are invariably subject :—

"Still the same burning sun ! No cloud in heaven !

The hot air quivers, and the sultry mist

Floats o'er the desert, with a show

Of distant waters mocking their distress !" — SOUTHEY.

Jeremiah (c. xiv.) minutely details the distress and sufferings of such a drought when, "The ground was chapt : " the ploughmen laid themselves down in despair : the parched hind abandoned its

calf: and the wild asses upon the mountain-top, with fire in their eyes, snuffed up the air like dragons. Such a drought is beautifully described by Tasso, in his account of the sufferings of the Christian army under the walls of Jerusalem:—

“The leaves grew wan upon the wither’d sprays;
 The grass and growing herb all parched were;
 Earth cleft in rifts, in floods each stream decays,
 And barren clouds with lightning bright appear.
 Still was the air, the rack nor came nor went;
 But o’er the land, with lukewarm breathing, flies
 The southern wind, from sunburnt Afric sent,
 Which, thick and warm, his interrupted blast
 Upon their bosoms, throats, and faces, cast!”

This, Voltaire would fain persuade us, was far from being a rare visitation: but so common as to be regarded rather as that which in “Logic” would be termed the *essential or specific difference*, distinguishing this *detestable* country from all other countries under the sun! Taking for his text, St. Jerome, so *prodigue d’injures quand il était contredit*, Voltaire dwells with especial delight upon the fearful scarcity of water in the neighbourhood of Jerusalem. Now, whatever Jerusalem may be at the present time, Voltaire knew well that it was abundantly supplied with water, until ruffians of every clime and colour arrived to plunder its inhabitants, to trample upon their rights, and to rase their edifices to the ground. But the “Fountain of Siloam” is not yet dry: and St. Jerome himself affirms that the valley through which its waters run, was thereby made, *a very delightful retreat*. It could have been no small quantity of water, of *de l’eau saumâtre*, that the myriads commanded to assemble periodically in Jerusalem must have needed. Indeed, Abendana states that, amongst the officers attached to the Temple, there was one who was called the “Overseer of the Waters,” in and about Jerusalem, whose business it was, “to provide that the wells and cisterns be kept in good order, that so there might be plenty of water to supply the necessities of the Temple, and of such as were obliged to present themselves in Jerusalem three times in the year.” (See Note 24.—On “Festivals.”)

Solomon declares that water was to be found in his days: and speaking of the gardens in which he appears to have taken great delight, he says:—

“I made me pools of water,
“To water with them the grove flourishing with trees:

And these very pools (under the name of *Solomon's pools*), and also the aqueducts, are described by Maundrell, Carne, and others, as they remain to this day. In a valley not far from Bethlehem, says Dr. Rauwolff, they show to this day a large orchard full of Citron, Lemon, Orange, Pomegranate, Fig, and other Trees: “which King Solomon did plant in his days, with ponds, canals, and other water-works, very pleasantly prepared, as he saith himself, in the Second Chapter of Ecclesiastes.” This seems to have been the place indicated by Josephus (Book 8, c. 7), when he says that it was the custom of the King, *cloathed in white, to ride early in the morning, in his chariot, to a place called Hetten, 100 furlongs from Jerusalem, where he had a garden, with water pools and works, very pleasant and rich*. Whether these pools, were pools of *de l'eau saumâtre*, we are not informed: it could hardly have been *brackish* water, however, which Hezekiah brought to the city:—“And how Hezekiah made a pool, and a conduit, and brought water into the city” (2 Kings, xx. 20): “he also stopped the Upper Water-course of Gihon, and brought it straight down to the west side of the city of David.” Without an artificial supply of this nature, an *English* Voltaire might, with about as much justice, declaim against the climate of England: and because the Water-Works of London had stopped their supplies, aver (and in one sense he might be right), that London was “*le rebut de la nature!*” and that, in summer, “*il n'y a pas seulement d'eau a boire!*”

The tricks of the Ravenna vintners were trifles, compared with the imposition that Voltaire would lead us to believe, must have been practised upon Solomon: who fancied, poor man, that he was nourishing his trees with water,—and in a country, too, where in summer, “*il n'y a pas seulement d'eau a boire!*”—much less where—*with to water gardens!*—

“*Callidus imposuit nuper mihi Caupo Ravennæ,
“Cum peterem mistum, vendidit ille merum.*”

“ By a Ravenna vintner once betrayed,
 “ So much, for *wine-and-water mixed*, I paid;
 “ But, when I thought the purchas’d liquor mine,
 “ The rascal fobbed me off with *only wine!* ”

Such, and far worse tricks than these, would Voltaire persuade us must have been practised in the,—*coin non pas de terre, mais de cail-loux!* If water was so invaluable at Ravenna, what must it not have been in Judea! and how exactly does Martial describe the frightful scarcity, if we make but one trivial alteration in his verse:—

Sit cisterna mihi, quam vinea malo *Judææ*,
 Cum possum multo vendere pluris aquam!

Lodged in *Judea*, (water sells so dear,)
 A cistern to ten thousand vineyards I prefer!

In Exodus, (Ch. 21,) it is ordained,—That the man who does not cover his *cistern*, shall, if an ox or an ass, fall into it and be drowned, pay its value to the owner, and take the carcase for his own use. Voltaire would lead us to believe, that these cisterns must have been constructed from roguish motives:—no water, even if water could be found, could ever be preserved in that hot and sandy soil,—consequently, that these cisterns were all of them, as dry as that into which Joseph was cast by his brethren:—*And the pit was empty, there was no water in it!* But Voltaire had not heard, that close to this supposed identical pit, called by the natives *Gib Youssouff*, or “ Joseph’s pit,” Dr. Richardson found a large Khan, for the accommodation of travellers, and “ a well of very excellent water!” Malte-Brun states, (Vol. 2. p. 150.) that throughout Judea, are to be found the remains of cisterns, in which the rain-water used to be collected; and traces of the *canals* by which those waters were distributed on the *fields*.—“ These labours,” he adds, “ necessarily created a prodigious fertility under an ardent sun, where a little water was the only requisite to revive the vegetable world.”

The Aqueducts also, which Hezekiah constructed, were they, too, formed with sinister designs? Had they seldom or never any water to moisten their parched channels? Constructed, perchance, from commendable motives, such as led the late Lord Castlereigh,

in his inscrutable wisdom, to propose to employ English labourers in *digging holes one day,—To fill them up the next!* a mode of adding to the, “Wealth of Nations” which had escaped the sagacity of Adam Smith! The 7th, 8th and 9th Sections of the 8th Chapter, (“Laws of the Hebrews, &c.”) show how scrupulously the Israelites adhered to the rules laid down by Zerubbabel, and the rest of the Elders, (Ezra 4-3) with regard to the rebuilding of the Temple: and how firmly they rejected all aid from Gentiles, either directly or indirectly, pursuant to the directions of Nehemiah, (Ch. 2. 20.) who expressly denied to all but Israelites, any *portion, right, or memorial*, in Jerusalem. Even to receive *Alms* from Gentiles, unless impelled by dire necessity, is strictly forbidden: no wonder that donations for *rebuilding the walls*, or for *repairing the Aqueducts*, were steadfastly refused.

Maundrell has a short account of the ruined Aqueduct that once conveyed the water from Solomon’s pools to Jerusalem. It was formed of large blocks of a coarse sort of marble, let into each other, with a fillet round the cavity to prevent leakage; the blocks being joined together by so firm a cement, that it was easier to break, than to separate them. For greater security, this range of stone-pipes which ran along on the surface of the ground, was covered with a case of smaller stones, laid over the inner range in a strong cement. This Aqueduct, formerly 5 or 6 leagues in length, has been so destroyed by the Turks that few fragments remain. It was to the *Aqueduct of the Upper Pool*, that Isaiah went to meet Ahaz: — “at the end of the Aqueduct of the Upper Pool, at the causeway “of the fuller’s field.” From a passage in Josephus, (De. Bell. Jud. B. 2. C. 9.) it appears that Pilate, amongst his other outrageous insults to the Jews, thought proper to rob the Temple of the “Corban,” or *Sacred-treasure*, for the purpose of constructing an Aqueduct, whereby he brought water to Jerusalem from the distance of 400 furlongs: and, because the Jews expressed their indignation at his thievish acts of despotism, he, according to the legitimate mode, persecuted and robbed them the more; and by means of disguised mercenaries, sent into the crowd armed with bludgeons, he effectually silenced all complaints, by having the complainants beaten to death, and trampled under foot. “Now the Jews were

so sadly beaten, that many of them perished by the stripes they received, and many of them perished as trodden to death; by which means the multitude were astonished at the calamity of those that were slain, and held their peace." Seeing then that these Aqueducts were constructed with so much care and at so great an expense, Voltaire would surely allow that, occasionally at least, these Aqueducts were channels for water; although where could be the source of supply in a country where in summer, *il n'y avait seulement d'eau à boire*, must remain a mystery! Judging from some of the similes employed by Isaiah, that Prophet had found that the Aqueducts did sometimes contain water. In promising the favor of God to the Israelites, he declares that their children —

Shall spring up as the grass among the waters;
As the willows beside the Aqueducts!



There was much to admire in the Aqueducts of Old Rome: and indeed, among its remains, the grandeur of the Commonwealth shows

itself, as Addison remarks, chiefly in Temples, Aqueducts and Bridges: but it will require something more than the unsupported dictum of Voltaire, or of the Baron de Broukana, to persuade us that such Aqueducts as those of Judea were built solely for show, or picturesque effect. When Voltaire pretended to believe St. Jerome, that in summer, *il n'y avait seulement d'eau à boire*, and that at other times there was nothing, but, *de l'eau saumâtre*, he ought to have condescended to give his exposition of the motive for constructing Aqueducts, in that *petite contrée, misérable et déserte!* It is recorded, that at the siege of Jerusalem, the Aqueducts and the city-sewers were crowded as the last refuge of the hopeless. In them, 2,000 dead were found, and the living were dragged thence to slaughter. Voltaire would hardly tell us, that the Jews, relying upon the Prophecies concerning that awful moment, anticipated the utility of Aqueducts as a refuge from the truculent Romans!

Josephus, in retorting upon Apion, for his misrepresentations, exaggerations, and inventions, thus plainly speaks his mind:—(Con. Ap. B. 2.) “Some things that he hath added are very frigid “and contemptible, and for the greatest part of what he says, it is “very *scurrilous*, and to speak no more than the plain truth, it shows “him to be a very unlearned person, (*in these matters*), and what he “lays together, looks like the work of a man of very *bad morals*, and “of one no better in his whole life than a *mountebank*.” And he adds his surprise that any one, unless possessed of “an ass’s heart, or a dog’s impudence” should have propagated such palpable calumnies.

Whether these caustic remarks are applicable to some of those, who, in recent times, have delighted to tread in the steps of Apion, will be questioned: but after the testimony of so many *gens de toutes nations*, we may assert that, notwithstanding the ingenuity and sarcasm of Voltaire;—the *wit’s eccentric range* of his friend, the Baron de Broukana;—notwithstanding the petulant assertions of St. Jerome, admitted to have been—*prodigue d’injures quand il était contredit*; the ignorance and the misrepresentations of others, perfect faith may continue to be reposed in the Scriptural account of Palestine; and admit, that before the country was pillaged and trampled upon by tyrant Romans; ravaged by implacable and insatiable hordes

of brigands and barbarians of every creed and clime ; — its valiant, hardy, industrious, and conscientious population, expelled or extirpated ; before these unceasing acts of ruthless oppression, extortion, and devastation, this calumniated land, this *desért affreux*, rivalled or surpassed even Egypt in fertility and productiveness, and in the abundance and superiority of its Vines and Wines,—its Wheat and Barley,—its Oil and Olives,—its Figs and Palms, and Pomegranates ; —and that, regarding as rancorous and fabulous inventions, the distorted tales of Voltaire about — *une petite contrée déserte et misérable* — *un malheureux désert où l'on ne boit que de l'eau saumâtre* — *un coin non pas de terre, mais de cailloux* — *un désert affreux où l'on manque de vivres* — we may rely with confidence upon the fidelity of the description in the Pentateuch ; and rest persuaded, that the expositions and commentaries of Maimonides upon the Mosaical Precepts, were duly adapted and perfectly applicable to a land such as was Palestine : — “ A good land ; a land of brooks of water, of fountains and depths “ that spring out of valleys and hills : A land of wheat and barley, “ and vines, and fig-trees, and pomegranates : a land of oil-olive, and “ honey ; a land wherein thou shalt eat bread without scarceness, thou “ shalt not lack anything in it : — a land of hills and valleys, that “ drinketh water of the rain of heaven ! ”



NOTES.

NOTE 1.—*Precepts of the Law.*

Of the 613 Precepts mentioned at p. 23, of the “*Life of Maimonides, &c.*”, the “*Laws relating to the Poor,*” comprise *Thirteen*; *Seven* being Affirmative, and *Six* Negative. They are as follow, viz.—

1. To leave the Corner.
2. No one shall wholly reap the Corner.
3. To leave the Gleanings.
4. No one is to glean his land.

These Four Precepts are founded upon the following Verses of the 12th and 23d Chapters of Leviticus; viz. *And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.—And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard: thou shalt leave them for the poor and stranger. I am the Lord thy God.*

5. To leave the Small-bunches of the Vine.
6. No one to Glean his Vine.
7. To leave the Fallen-grapes of the Vineyard.
8. No one to collect the Fallen-grapes of his Vineyard.

These Four Precepts are founded upon the following Verses of the 23rd. Chapter of Leviticus, and the 24th. Chapter of Deuteronomy. — *And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor and stranger. I am the Lord your God.—When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards: it shall be for the Stranger, for the fatherless, and for the widow.*

9. To abandon a thing left through forgetfulness.
10. No one to return to take a thing left through forgetfulness. Founded upon the following Verse of Deuteronomy. (Chap. xxiv. 19v.) — *When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands.*
11. To separate Tithes for the Poor.

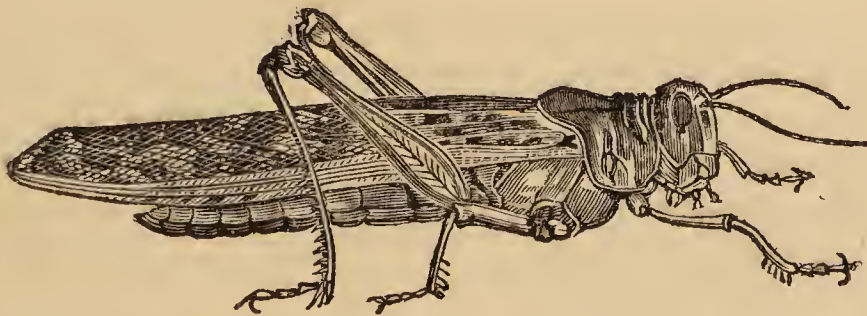
Founded upon the following verses of Deuteronomy Ch. 14, v. 28, 29.
At the end of three years, thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates. — And the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat, and be satisfied, that the Lord thy God may bless thee in all the work of thy hand, which thou doest.

12. To bestow Alms according to one's means.

13. No one to harden his heart against the poor.

Founded upon the following verses of Deuteronomy Ch. 15, v. 7 to 11.
If there be among you a poor man of one of thy brethren within any of thy gates in thy land, which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother. — For the poor shall never cease out of the land, therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land.

To illustrate these Negative and Affirmative Precepts, it may be remarked, that it is a precept of the Law, that the *Dam* sitting upon the nest, shall not be taken with the *young*. (Deut. xxii. 6, 7.) If this *Negative* Precept be violated, the transgressor still has the opportunity of escaping the penalty of the bastinado, provided he complies with the *Affirmative* Precept, which commands that he shall — “in any wise let the dam go.” If from any accident she die in his hand, both Affirmative and Negative Precepts are violated, and punishment cannot be escaped. Some would think that this command of not taking the dam and her young, was merely a humane direction, for the prevention of anything having even the appearance of inhumanity or want of feeling: Nonne has discovered, that it is *figurative*, and meant as a prohibition against marrying both a captive *mother* and her *daughter*!



NOTE 2. — *Scourging and Slaves.*

“ Chains are the portion of revolted man,
 “ Stripes, and a dungeon ! and his body
 “ Serves the triple purpose ! ”

Until Shaw and Bruce discovered a tribe of Arabs upon the African Coast, who were *Lion-eaters*, it had ever been regarded as the peculiar province of the *Lion to eat man!* (See Note 33, “*Lion.*”) With regard to the Scourge and the Slave’s back, it continues to be the peculiar province of the latter, to adapt itself to the former. This seems to have been the opinion of the Poet, quoted in the motto ; and it would therefore be to subvert the legitimate union of things, to treat separately of an active and a passive so intimately allied.

In the 1st Chapter, (S. 3, 4.) Maimonides declares a *Scourging*, to be the punishment due to him, whose crop may have been destroyed by fire, after it had been reaped, and before the “*Corner*” had been apportioned to the Poor. “*Scourging*,” was one of the four Punishments appointed by the Mosaic-Law, for crimes less than Capital : the other three being, Imprisonment, Restitution in general, and Restitution in kind.

Scourging was inflicted with small rods, or with thongs : the criminal being tied to a post $1\frac{1}{2}$ Cubits high. The Judges being assembled, the senior Judge read from Deuteronomy, (Ch. 28.) “*If thou wilt not keep and do all the words of the Law, then shall the Lord make thy plagues wonderful.*” The second Judge numbered the stripes, and the third Judge directed the executioner. The *Scourging* being concluded, the senior Judge recited from Psalm 78, “*Yet he being merciful, forgave them their iniquity.*” In atrocious cases, to proportion the punishment to the crime, *plummets of lead*, or

thorns, were attached to the thongs: which were then called “*Scorpions*.” So in 1st Kings, (12 Ch.) the would-be tyrant Rehoboam, threatened his subjects, that whereas “his father had chastised them “only with *Whips*, but he would chastise them with *Scorpions*.”

Corporal as well as capital punishments were, in after-times, usually inflicted and executed by the King’s Life-guards, who were called *Tabbachim*, or *Tormentors*. It was into the hands of the “*Tormentors*,” that the miscreant debtor was delivered. (Matt. C. 18.)

It is said in the Mischna, that prior to a Capital-Punishment, proclamation was made by the Public-Cryer, before the prisoner, in these words:—“*Quicumque noverit aliquid de ejus innocentia, veniat et doceat de eo*”:—On which passage, the Gemara of Babylon adds, that “Before the death of Jesus, this proclamation was made for forty days: but no defence could be found.” Dr. Lowth denies that, after the condemnation of Christ, any such rule was observed: although the Mischna declares such to have been the *law*, at the time: one remarkable instance amongst others predicted by the Prophet, of the illegality and injustice of the proceedings in the case of our Saviour.

So generally, by the Mosaic-law, was *Scourging*, the corporal punishment, that in the Biblical-books written before the Captivity, and especially in the Proverbs-of-Solomon, the term *beat* is frequently used, when *corporal punishment* is intended. This also was the usual punishment, subsequent to the Captivity, as late as to the time of Josephus; and the Apostle Paul, in his “Epistle to the Corinthians,” affirms that his persecutors five times subjected him to this servile treatment.

From Deuteronomy, (Ch. 25.) it is apparent that the delinquent suffered in a recumbent position: but the Military Authorities of this Country, so far depart from the Scriptural custom, as to order the Drum-Majors to haul their victims up to a *triangle*; there to have a sensible interpretation of that passage which declares, that the “Wicked shall be flogged.”

Modern Expositors of Military Antiquities, take the liberty, also, of departing in other minor particulars from the plain, unequivocal precepts of the Bible. The Law says:—“Forty stripes may he “give him, but not exceed: lest if he should exceed, and beat him “above these with many stripes, then thy brother should seem vile “unto thee.” And therefore, as the Stripes were inflicted with a scourge of three lashes, thirteen blows inflicted thirty-nine stripes; a number, according to the Decrees of the Rabbis, never to be exceeded. Buxtorf says, that even this lighter punishment was never inflicted but in the presence of the Judge, in order that the culprit, should not be vindictively punished.

The gentle, discriminating corrective of the Lash has been, for a considerable number of years, a favourite upon English ground. Eloquent have been the denunciations against its use, and we *have* heard it loftily asserted, —“That one lash degrades as much as a thousand.” The Judaic-Law whipped those who were niggardly

towards the poor, and the consequence was that beggars were unknown in Judea, until the myrmidons and taxgatherers from Rome, abrogated that law and pilfered the people. (See "Testimonies," &c. p. 31.) In England, it has long been the taste, to whip the beggars, instead of whipping those who made them such : and that truculent monster, Henry VIII., having intense antipathy to protracted organs of hearing, not only whipped those who had been made poor, by his sacrilegious thefts and havoc, but, *curtailed their ears!* directing merely that, — "*the upper parte of the grystel of the ryght eare be cleane cut of!*" Henry, being a very active ruffian, entertained peculiar aversion to idleness, as well as to beggars. *Flogging*, and the *cutting off of ears*, he had doubtless discovered to be highly provocative of agility. He therefore (23d Hen. VIII.) enacted,—by and with the consent of his own fawning minions, who mocked the nation with the name of "representatives,"—that every "*stronge and valyant begger and vagabonde*" shall be whipped for his "*vagabuncy and idelnesse*": and then proceeds in true legislative style to ordain, that those "*apprehended and taken of suspicions of idelnesse shall be brought before the nexte justice of peace, and upon due examinations and profe of his sayde loytrynge in idelnesse and vayabuncy, shall be eftsoones not only whypped agayne, but also shal have the upper parte of the grystel of his ryght eare clean cut of.*"

That legislation even though omnipotent, which should exhibit an aversion to the *grystel of the ryghte eare*, would in the present times be looked upon with rather a *curious* eye ; and perhaps the day may come, when the other *vile* implement of mutilation and the Factory-thong, will be regarded with equal *curiosity*. Not long since, said the Newspapers, a sale of Ordnance-Stores took place in the Tower of London ; and amongst the broken and worn-out implements-of-war, consisting of old drums, rusty firelocks, swords and carbines, old coats, trowsers, &c., which lay indiscriminately in a heap in one of the warehouses, on the Tower-Wharf, was discovered, a *curious* weapon, having a long, well-worn wooden-handle, with an iron-ring or ferule at the top, from which sprung *nine thongs or cords*, well *twisted* and *knotted*. The irregular form of the instrument, and the probable purpose to which it had been applied, elicited many *curious* observations : but when, at length, one of the discharged marines took up the weapon, and pronounced it to be a *Cat-o-nine-tails*, of the same description as those now used in the British Army, loud and indignant exclamations of,— "*Kick it into the river — burn it,*" burst from the assembled crowd. It was, however, eventually allowed to be carried off by a dealer in Marine-stores, who predicted that his grand-children would make much money by it, at some future time ; when it would be bought for the British Museum, as a relic of these barbarous times — for the English people, said he, will not much longer permit of their fellow-men being excoriated and cut-up by such a murderous weapon !

It has been said that "Place" so hardens, blinds, and warps the consciences of public men, —

"That they can mock the fools that trust them:"
great pity that it should be so, if only for the sake of the poor soldiers,

who are “degraded,” with considerably more than “*one lash!*” If “Place” will *harden and blind*, the loss of place may *soften and illumine*; and then may we again have *enlightened* proofs afforded of the humanity and sound policy of the opinion of the Prussian General, Von Grollman, who, in alluding to this punishment of *flogging* inflicted upon the English soldier, observes, that “by completely severing him from society, by degrading him with exquisitely cruel inflictions, he has been brutalized, and reduced to derive satisfaction solely from coarse and sensual employments, and from the lowest animal indulgences.” *At present*, it would be *inconvenient and unseasonable*, to act in accordance with this sound opinion of the Prussian General; and therefore the ingenious *cat* still bleeds the ranks. Slaves in the West-Indies, when flogged at all, are flogged under the merciful limitation of the Mosaic-Law: “Forty stripes may he give him but not exceed, lest thy brother should seem vile unto thee.” Soldiers in the English army, are whipped according to will and pleasure, as prescribed by the Horse-Guard Code! And yet the directions contained in the 25th Chapt. of Deuteronomy, are very explicit: and are very clearly indicative of the Divine Will, as to the maximum of severity in corporal punishment. Von Grollman, not a mean authority, bears testimony to the validity of the grounds of objection urged in Deuteronomy: his arguments, however, are of about as much avail as would have been arguments against, — *clean cutting off the grystel of the ryght eare*, in the time of the Wife-Killer. There is danger that this obstinacy against reason and humanity may be imputed to cruelty of disposition, as well as to infirmity of judgment: it will assuredly be charged as the inveterate unfeeling obstinacy

“Of heroes, whose infirm and baby minds,

“Are gratified with mischief!”

It is moreover, mischief of a serious and murderous character, that this passion for flagellation sometimes occasions; as the following relation will show:—

An Inquest was held in November 1835, on the body of Thomas Ramsay, a Private of the Royal-Marines, who died in the Military-Hospital at Woolwich; and a Verdict returned — “That Thomas Ramsay came by his death in consequence of a locked-jaw arising from the punishment received, in pursuance of the sentence of a Court-Martial held upon him.” — This victim was condemned, on account of inebriety, or some petty crime, to receive 150 lashes! 134 of which were inflicted by the hands of *Four* drummers! (This multiplied by 9, the number of Thongs to each “*Cat*,” will amount to 1206 stripes instead of the 40 of the Hebrew-Code; and to which only is even the West-Indian Slave subject.) He was then taken down, reeking with blood, the Surgeon considering that a larger number might perchance hazard that life, which the torture already inflicted, was after the lapse of a few days, thus prematurely, and for so trivial a fault, so barbarously to destroy: incontestably proving that the doctrine of Blackstone, — *that whenever any laws direct the destruction of life or limb, for light and trivial causes, such laws are tyrannical*, — that this doctrine has long since become obsolete.

The Jury upon examining the gory corpse, of this victim of a most savage mode of correction, found the back almost flayed by deep and jagged gashes; as far as the incrustations of blood and matter would allow of their observation. Five or six "Cats" were exhibited. They were formed of nine lashes of strong cord, each lash securely knotted; and indelibly stained with human blood! Saunderson, a very amiable and *disciplined* drummer, pointed out the "Cat" he had used in this atrocious business, adding with exquisite *sang-froid*:—"I always uses that when I gets it, because it swings better than some: I knows it by the knot at the handle and a place where I fits my finger well, to hold it tight!" This was one of the *four* gentle drummers doomed successively to inflict the 150 nine-tail stripes upon their bleeding comrade: 134 were, however, found adequate to send the mutilated being to an untimely grave:—

"Whilst their stretch'd ears drink in the wretch's cries,
"And *Nine-tail-Cats* fill all their vengeful eyes!"

The Rabbinical Expositors, however, less humane than the Jewish Lawgiver, do in some degree countenance the Code of the Horse-Guards: for the "Stripes of Rebellion" were occasionally very heavy and very numerous; by no means limited to the number of 40. This crime of "Contumacious Rebellion" against the Law and the Prophets, was not, however, a trivial crime like that of Thomas Ramsay, but a crime of the deepest dye; and as such, visited with the heaviest punishment, both in, and out of the land of Israel. If the culprit had violated an Affirmative-Precept of the Law, or a Decree of the Wise-Men: and deaf to all admonition, persisted in his *contumacious rebellion*, he was then pronounced—"Contumacious or rebellious against God and the Law;" and the people attacked him with sticks and staves and stones.—Witnesses having been suborned against Stephen, he was accused of blasphemy: and the witnesses executed the sentence of stoning.



And he kneeled down, and cried with a loud voice.—
Lord, lay not this sin to their charge! Acts vii. 60.

If the crime was against the Law he might be flogged to death : if it was but disobedience to the Decrees of the *Wise-Men*, he was flogged until he repented and promised obedience.

The “Stripes of Rebellion,” says Maimonides, (Ch. 7, 14.) shall be inflicted upon every one who giveth not sufficient Alms for the Poor ; and a seizure shall be made of his Goods, even upon the Sabbath-eve : sufficient evidence that inattention and cruelty to the Poor, was not merely nominally a crime of the deepest dye. Under ordinary circumstances, the preparation for the Sabbath was an excuse for negligence : but, says the Rabbi S. Jarchi, (*Bava-Bathra*) no excuse was allowed for neglecting the poor.

“Scourging” was a mode of punishment highly approved of by the Roman-Law. The lettered Romans sometimes lashed criminals to death, there being no limitation to the ferocious passion for flagellation. This however, will not bear comparison with the murderous lashing, perpetrated in English Factories upon young *girls*, as well as boys : Jane Croft, aged 10, was cut to death in August, 1832, by an English factory-thong ! (See the Woodcut in a following page.) The Rescript of Hadrian, upon removing Land-marks, directs that the culprit shall suffer banishment, imprisonment, or *scourging*, according to the degree of guilt : but for the “Scourging,” instead of the *Triangle*, a *Wheel* was made use of, for safely resisting the writhings and struggles of the victim. Horace shows us, that his servants had sometimes to undergo this refined and impartial mode of torture : —

“*Non furtum feci, nec fugi, — si mihi dicat*

“*Servus : — Habes pretium ; loris non ureris, Aio.*”

Thevenot relates, that one of the punishments inflicted by the Turks is *bastinading* ; that is, scourging the soles of the feet or buttocks, with switches. The criminal’s feet are held up by two men, and fastened to a wooden instrument, whilst two others lay-on the blows, sometimes to the number of 3 or 400 ; causing total incapacity of walking for several months. In the other mode of chastisement, the criminal is laid upon the face, and 5 or 600 lashes are inflicted over his drawers : causing such a dreadful bruising and mutilating, that the knife is obliged to be used to remove the mortified flesh, and prevent a gangrene. Which of these two civilized Countries, have set the example to the other ; Turkey to England, or England to Turkey ? Or is the example drawn from the admired practice of the civilized Russians ? According to Dr. Clarke, their fondness for flagellation is extreme : “The Emperor of Russia canes the first of his grandees : princes and nobles cane their slaves : “and the slaves their wives and daughters. Ere the Sun dawns in “Russia, *flagellation* begins : and throughout this vast Empire cudgels are going, in every department of its population, from morning until night.” The Cudgel and Cat, however, are two essentially different implements : a few blows from a broom-stick, widely different from being placed, —

“Under dissection of the knotted scourge !”

China has been aptly said to be governed by the stick. In

Persia also, those who are adepts in beating carpets, are highly regarded, and in great request for threshing people of all grades: the prime-minister, down to the kitchen-slave. When Felix was exported by the Romans, to pilfer the Jews and Syrians, he, also, became partial to the lash and the cudgel; but whether he changed his operators often enough to cause the Lock-jaw to carry off his victims, history saith not. At the tumults at Cæsarea, when the Jews and Syrians disputed as to whom the city belonged, Felix, says Josephus, used to catch the Combatants on either side, and to castigate them after the mode, deprecated, upon *peculiar* occasions, as degrading and diabolical; and upon other *very peculiar* occasions, eloquently upheld by the pseudo-politicians of modern days!

“The age of virtuous politics is past,

“And we are deep in that of cold pretence.

“Patriots are grown too shrewd, to be sincere!”

The consideration of the unfortunate objects, so legitimately allied to the Scourge, naturally follows. The 8th Chapter of Maimonides (Sec. 10 to 18) treats of the “Redemption of Captives” and of those whom destitution has compelled to sell themselves for Slaves; and the 10th Chapter (Sec. 17.) contains directions respecting “Servants,” the increasing the number of whom, Maimonides declares to be, *an increasing of the sin and iniquity of the world: whilst the employing of the Poor in domestic offices, is a continual augmentation of good deeds.* This, Voltaire would allow, did not argue great stolidity; for the vast multitude of slaves, which luxury and effeminacy introduced among the Romans, is generally allowed to have been one of the chief causes of the ruin of that overgrown empire.

In by-gone times “Slavery” was universal in Europe, but in no country, so rife, according to Froissart, (Liv. 2, c. 74.) as in England. Eadmer says that a law was passed in 1106, against the *wicked sale of men in open market, like brute beasts*; yet was this law defied, and until the 13th Century, (Henry’s England Vol. 3, c. 6.) men, women and children, are said to have been sold here, both for domestic and foreign use. Indeed, Slaves were named as a commodity of known value. (Ensor on the Poor.) The words of Magna Charta imply it: “*Nullus liber homo.*” But, says Selden, the *villeins* in the time of the Saxons although wholly at the will of the Lord, were not ill-used: and the Laws of Edward the Confessor, commanded the Lords so to “demean themselves, towards their men, “that they neither incur guilt against God, nor offence against the “King.” In other words;—to respect them as the King’s subjects and as their own fellow-beings.

Every one knows, says Puffendorf, that among the ancient Hebrews, those who had nothing to live upon, were bound to sell themselves, or were liable to be sold, as slaves. Christ alludes to the practice, (Matt. xviii. 25.) in his *Parable of the Debtor and the Debtor’s servant*:—“But forasmuch as he had not wherewith to pay, his lord “commanded him to be sold, and his wife and children, and all that “he had, and payment to be made.” Puffendorf, however, ought to have added that in Leviticus, (Chap. 25) it is expressly declared that

the service of such debtors shall not be that of bond-slaves : —“ And if thy brother that dwelleth by thee, be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bond-slave : but as a hired servant, &c.” — “ I confess,” says Locke, “ that we find “ among the Jews, as well as other nations, that men did sell themselves ; but it is plain, this was only to *drudgery*, not to *slavery* : “ for it is evident, the person sold was not under an absolute, arbitrary, despotical power. The master was obliged, at a certain “ time, to let him go free out of his service.” That *certain time*, alluded to by Locke, was the time of the *Jubilee*, if not an earlier period (see p. 43 of “ Testimonies, &c.”) : for this — *peuple ignorant et barbare*, as Voltaire pretends to consider them, who formed — *la nation la plus méprisable aux yeux de la politique*, possessed public spirit and judgment, sufficient to conceive and execute the bold political scheme of a *Jubilee*, for thwarting the crafty, the covetous, and the tyrannical ; and for maintaining or restoring that comparative equality amongst the people, the utter absence of which has been a source of disquietude and intestine commotion, amongst *highly enlightened* nations, far removed from being, in their own estimation, *les plus méprisables aux yeux de la politique*.

The practice of selling human beings is, also, in cases of destitution, common to this day in India. Parents in distress dispose of their children to those who are able to maintain them, and thus are the lives of parent and child preserved. In the years 1833-4, Bundecund was visited by famine to so dreadful an extent, that children were exchanged for *six seers* (ten pounds) of grain. Treated with kindness, and made sensible of the interest taken in their welfare, these purchased servants, or *slaves*, are led to love, respect, and regard, with the warmth of filial affection, those who have shown consideration for their situation. Viewed in the light of servants, they become invaluable : they have no wrongs, no hardships to complain of, nor do they desire to be let loose upon the world. Very different the feelings of the Pauper in an Union-hold : *his* freedom had not been sold : *he* had not stipulated to be cooped-up by hireling overseers, subjected to the ignominious treatment of a culprit, and fed with the food of swine ! “ Let him be sent to the workhouse,” said Lord Brougham, “ and he would contrive to find work to liberate himself.” He is sent to the workhouse : and the natural consequence follows. Instead of the respect and affection of the poor Indian, his feelings are those of indignation and revenge : his hate

“ Is quenchless as his wrongs ; he laughs to scorn
 “ The vain and bitter mockery of *words*,
 “ Feeling the horror of the tyrant’s *deeds* :
 “ And unrestrained but by the arm of power,
 “ That knows and dreads his enmity ! ”

Chardin says, “ En Orient on paye ses dettes avec ses esclaves, car ils sont des principaux meubles ; et en plusieurs lieux on les paye aussi de ses enfans.”

The Judaic Law is particular in its directions relating to *Cap-*

tives:—"The redemption of Captives is to be considered, before the feeding, or the clothing, of the Poor: there being no precept of such importance, as that relating to the redemption of Captives; since Captives may be numbered amongst the hungry, the thirsty, the naked, and those in peril of their lives." (Maimonides, Ch.8.§10.)—And again—"Captives are not to be redeemed at an unreasonable cost, lest enemies then pursue for the sake of capture, and the safety of society be endangered; nor, for the same reason shall Captives be aided to escape, and lest the enemy confine them under closer custody, and treat them with greater severity."—"A woman is to be fed, clothed, and brought out of the house of captivity before a man; since man is accustomed to wander, but woman is not, and her feeling of modesty is more acute." (Maimonides, Ch. 8. § 12. 15.)

The Mahomedan-Law, following the example of the Judaic-Law in this, as in many other matters, is merciful and kind to those reduced to slavery: by no means copying Aristotle, who kindly classifies *Slaves* with *Animals* and *Plants*! The *Hedaya*, (Vol. i. 418.) says:—"They are your brethren whom God has placed in your hands: wherefore, give them such food as ye yourselves eat, and such raiment as ye yourselves are clothed with; and afflict not the servants of your God." Gentle and generous even to Slaves, the Mahomedan-Law, like the Judaic-Law, might be expected to be, as it is, the kind protector of the poor. "Take," said Mahomet, *Zakat*, (i. e. Alms for the poor, *imposed by law*, distinguished from *Voluntary Alms*,) from the rich Mussulmans, and bestow it upon the poor." Ali Bey says, (Trav. in Morocco.) "The charitable tithes are equal to two-and-a-half per Cent. per Ann. on all that a Mussulman possesses except sheep and goats, for which only one-per Cent. is paid. These alms are given to the poor: but they are paid generally, and without nice calculation, as every heart sensible of the misfortunes of the poor, contributes in a proportion much beyond that fixed by law." And by the *Hedaya*, (Vol. 1. p. 339.) it would seem that the provision assigned for the indigent, was 4 lbs of wheat, or 8 lbs of barley, or of dates, each day. The Law of Mahomet, also, prohibited the severing of the mother from the child, even should they both be *slaves*; a prohibition, which would be gratefully acknowledged by some *free* people, who suffer most inhuman separation under other Laws.

Voltaire pretends, that it was in consequence of mankind having become accustomed to the degradation of slavery, that Epictetus expressed no astonishment at being himself the *slave* of a tyrant's *freed-man*! Under the name of *slave*, was Epictetus any thing more than a *servant*—the *servus* of the Romans, or the *doulos* of the Greeks? If not, there was nothing in his worldly position to excite surprise, even in the noble mind of Epictetus: since he was well aware that the merest zanies have, in every age and nation, been seen to lord it over those, who were infinitely their superiors in the possession of every quality entitled to command esteem, respect, and honour.

As the kinds of servitude and slavery have been various in various

times and places, so the modes by which slavery has been introduced have been various. It was long the custom between African Musselmen and Europeans to pillage every vessel belonging to each other, that had the misfortune to fall in the way. They pounced upon one another, like beasts of prey, and made slaves of all who escaped from slaughter. But it was reserved for an æra of Christianity, and for civilized, refined nations, to drive a traffic, more than usually lucrative, loathsome, and flagitious, *in the muscles and bones of man!* Treaties and protocols, elaborate and innumerable, have been generously and ingeniously prepared for the suppression of this diabolical species of piracy: and its commission is now treated (*Treatied?*) with such amazing severity, that it is confidently expected to be partially suppressed before many centuries shall elapse. *Man-stealing* was classed, by the Judaic-law, amongst capital-crimes of the deepest die: it was not *denounced* merely, as atrocious and impious, but it was *punished*, as the act of an atheist and assassin.

Mr. Watts, the British Consul at Pernambuco, writing to Lord Palmerston, under date of the 17th March, 1836, states, perhaps not very grammatically, that,—“Such is the notorious laxity of the Government, and the strong incitements to the cupidity of lucre, that the illicit traffic in slaves is prosecuted with entire impunity, all along the whole coast of Brazil.” Even in the Thames itself are Slave-vessels fitted out. The following paragraph appeared in the Journals of the day:—“Our attention has been called to a vessel now lying in the West-India Export-Dock. She is a suspicious-looking craft, schooner-rigged; and it is the opinion of nautical men, that she is fitting out as a *slaver*.” (Morning Post, Oct. 11, 1837.) Of certain pretenders to humanity, subtle adepts in dissimulation and knavery, it was said,—

“They blamed and protested! — but joined in the plan;

They shared in the plunder,—but pitied the man!”

The efficiency of the measures taken to abolish this fiend-like traffic, may be conjectured from the following extract from a letter, dated, “Cape of Good-Hope, Jan. 1837.” — “The scene on board this ship was harrowing in the extreme. One hundred had died from sickness out of the eight hundred; another hundred were lying nearly lifeless on deck, in all the agony of despair; the remaining six hundred were so cramped from the close manner in which they were packed (like herrings in a barrel), the time they had been on their voyage, and the cold they had endured in rounding the Cape in a state of nudity, that the utmost exertions of the English sailors, favoured by a hot sun, could scarcely straighten them.”

“The Leveret, 10-gun brig, has been fired into by a slaver at Mozambique; and, because she resented the insult, the fort of Mozambique opened its fire, put the shot through her, and obliged her to strike her colours! What will the English people say to this? The traffic is not lessened; it has increased. Thousands are taken from the coast, and the vessels that were once Spanish, Brazilian, French, and Dutch, are now covered by the flag of Portugal.”

And on the 11th of January 1837, Lieut. Price, of Monmouth, with the *Gig* and *Pinnace*, of H. M. S. "Scout," most gallantly attacked, with thirteen men, boarded, and captured, in the river Bonney, upon the African Coast, two Portuguese Slave-vessels, manned with sixty-three seamen : the ruthless piratical ruffians in command of the one, having with murderous cruelty, pressed be-



And merchants, (*miscreants!*) rich in cargoes of despair,
Who drive a loathsome traffic, guage, and span,
And sell the muscles and the bones of man!

tween its decks 576 poor kidnapped negroes. One hundred and ten *only*, were delivered from the other vessel, 490 having been hastily landed, when the terrified blood-guilty crew witnessed the daring achievement of Lieutenant Price, in his attack and capture of the first.

And what was the exemplary punishment of these lawless, ferocious pirates? Literally *none!* The mere confiscation of the vessel of their assassin-like employers, being the only notice taken of this, the most atrocious of any kind of piracy!

Selden quotes Maimonides, and the Babylonian Gemara, in support of his assertion that — Extreme destitution could alone justify a man in selling himself as a slave or servant: — “Fas non est cuiquam vendere seipsum, ut pretium abscondat, aut ut merces sibi, aut vasa inde emat: aut ut creditori debitum solvat; sed duntaxat ut habeat quod comedat. Neque fas est cuiquam seipsum vendere, quamdiu quidquam omnino, etiam vestis superfuerit.” (Lib. 6. 7.) Nor were these sales to be publicly made, to become the talk of the city, but privately — “atque ita ut venditi seu addicti, dignitas conservaretur:” — A servant also of this description, whether a Hebrew or a Proselyte, was not to be treated — “Cum duritia,” — says Selden, — “aut ita scœvire, ut in servos aliarum gentium fieri assolebat”: — his was the servitude of an hired servant — he was to be treated with lenity, and the services required, were to be such only as would not be derogatory to a free-man.

This assertion, however, of Selden, that a Debtor could not sell himself, or be sold, merely *ut creditori debitum solvat*, — seems opposed to the exposition given of the Mosaic-Law, by others: the general notion being, that the insolvent debtor was subject to be sold as a bond-servant. This *bond-service* amongst the Israelites, or *slavery*, as it has been usually called, (for the word *Servant*, in Scripture generally signifies a *slave*,) affixed, however, no degradation or disgrace to the unfortunate debtor: and with the exception of his being compellable to labour with reasonable industry for his master, it did not deprive him of any fraction of his rights as a man and a citizen. Such then, we may concede to have been the consequences of debt, in the *dark ages* of Judaism: in the present *enlightened æra*, imprisonment for life and the ruin of the debtor’s family, are the kind and legitimate succedanea for the more terrific name of *slavery*. In ancient times, — in *pagan* ages, incarceration for debt, was deemed impolitic and barbarous: the laws of Athens and of Rome prohibited it: and our own Alfred sent one of his judges to jail for having suffered a man to be imprisoned for debt. (Mirroir c. v. 1) A Creditor, says Selden, (Hist. Disc. c. 39.) had the debtor’s goods: if these were insufficient, then the moiety or the whole, of his lands: when all were gone, the *Arms*, (which were accounted as the *Nether-millstone*, or *stock of maintenance*,) were last of all seized: and then, the party was accounted *undone*, and cast upon the charity of his friends for his sustenance. — But he was not locked up in jail: a burthen to himself and to society: —

“Shut from the common air, and common use

“Of his own limbs ——”

Afterwards the fashion arose of treating as culprits and felons, those who through misfortune, or their own or other frauds, were incapable of performing their pecuniary engagements: and in the year 1512 it is presumed by Hume, (upon the authority of an Act of Parliament,) that there could not have been less than 60,000 prisoners for debt, in the various gaols of the Kingdom.

The “*increasing intelligence*” of the age, we are assured, will eventually destroy this barbarous custom. The *intelligence* of the

age would seem to have *increased* in a very contradictory manner, since the time of Solon; for Solon prohibited imprisonment for debt, which up to his time had been in vogue at Athens. A similar prohibition was in force at Rome, under the Petilian-Law. And according to Diodorus, Bocchoris, King of Egypt, who must have lived in times of *heathen darkness*, denied to Creditors any power over the personal liberty of Debtors, empowering them to seize only upon their Debtors' goods. *Intelligence*, which has been *increasing* since the age of Alfred, of Solon, and of Bocchoris, must doubtless, in due time, aided by the excessively ardent and active exertions of a Whig-Attorney-General, remove this stigma from a people, which assumes to be perfectly civilised, wonderfully enlightened, and in a state of unexampled refinement!

There is this difference between the two punishments, (if punishment be intended,) that the *Bond-service* of the Israelites, gradually extinguished the debt, without cruelty, and demoralization, and ruin to the debtor and his family: whilst *Incarceration* leaves its victim degraded, depraved, disabled and desperate:—

Eradicates him! tears him from his hold
Upon the endearments of domestic life:
Nips his fruitfulness, and use; and dooms him
To barrenness, and solitude, and tears!

Such are the usual consequences of this irrational and vicious system: we see the impotent victim of a partial, impolitic, and oppressive law, more wretched than any slave—stretched upon straw—possibly wasting away with the jail-fever, or under the emaciating agonies of his own apprehensions and reflections; his only occupation,—

“To wear out time in numbering too and fro,
“The studs that thick emboss his iron door,”

and to reflect with aching heart, upon the miseries and temptations to which his helpless wife and family are hourly subjected. “Mihi liber esse non videtur, qui non aliquando nihil agit,” says Cicero: (De Orat. Lib. 2.) *He who has never a leisure moment cannot be said to be free.* The truth of this is acutely felt by those miserable beings in Cotton Factories, whom Dr. Kay has accurately depicted as subjected to the prolonged toil of brutes: the miserable debtor condemned to *excess* of leisure, in the midst of the vice and villainy of a jail, feels that something besides *leisure*, is essential to the possession of freedom.

The institution of the Sabbath was chiefly for the purpose of affording a day of relaxation to slaves and servants; no relaxation, however, does it bring to the debtor-slave: the Sabbath and the week days are to him, equally, days of inanity, of anguish, of shame, and of indignation. “Nam ut quod alii liceat, tibi non licere, alii—quid fortasse naturalis, aut pudoris aut indignatione habeat,” says Livy: *To see oneself deprived of that liberty which is accorded to others, must naturally be a subject both of shame and indignation!*

Happy would it be for the poor debtor, were shame and indignation all that he has to endure in his imprisonment: it is torture of the most agonizing description, that this inhuman, impious regula-

tion too frequently inflicts. To cite one out of the multitude of unheeded and forgotten tragedies : —

In April 1836 an Inquest was held in Whitecross-Street-Prison, upon the body of Samuel Smith, aged 37, formerly an industrious and reputable baker, incarcerated for a debt contracted with a Miller. Deprived of liberty, — and of the power of affording relief or comfort to his distracted wife, he was plunged into a state of fearful despondency, aggravated soon after to an insupportable degree, by an account of the sudden death of his broken-hearted wife, and the utter destitution of his two children. He rapidly fell into a state of utter stupor, and after languishing a short time, a most deplorable object, he died in gaol ! And yet this poor man had ever maintained an unimpeachable character and such was his attachment to his family, that severance from them preyed upon his mind ; and he finally became one amongst the many hecatombs of victims offered up to this worse than Draco's laws ! Again : “ In the matter of the petition of Richard Allen, — this insolvent, upwards of 80 years of age, applied to be discharged, and was not opposed. The case presented a melancholy instance of the system of imprisonment for debt. The petitioner was assisted into the box, and, without a single interrogatory being put to him, ordered to be sworn to his schedule, which contained but one solitary debt of £11, of which £6 was for law costs: the remaining £5 was for the rent of a cottage at Ealing, due to a female named Nichols. The cottage, as he alleged in his schedule, he had rented 47 years.”

The tortured and enslaved English Debtor is not only robbed of the air of heaven, but scarcely a garment is left him, which he can call his own. Even a captive is allowed his corporal liberty : and inhuman in every land, would it be deemed, to detain in endless confinement the captive made a slave. But the barbarity of some nations is such, says Pufendorf, that they treat man, not as a human creature but as an inanimate chattel, and impound him, in a manner that they would be ashamed to impound the horse or the ox. The Hebrew slave not only breathed an untainted atmosphere, and enjoyed the right of locomotion, but he could and did, during his servitude acquire property sufficient even to purchase his freedom. (Lev. xxv. 49.) Ziba, the servant of Saul, besides possessing property, had 15 Sons and 20 Servants. (2 Sam. ix. 10.) Moreover by the Jewish Law ill-treatment of a slave entitled him to freedom : and if a master (Exod. xxi. 26.) by a blow, deprived him of an eye or a tooth, he immediately became free. And amongst the Greeks there was a Law which permitted slaves, who were harshly treated by their masters, to demand to be sold to others of more humanity. The Emperor Antoninus Pius passed a Law to much the same effect. Thus was there some security against the rigours of slavery : and thus did self-interest urge the master to humanity, if not to kindness. The Hebrew servant or slave, was daily lessening his debt : not in confinement in a close prison, his health and strength of body and mind, impaired by vicious association, indolence and a mephitic atmosphere : not like prisoners for debt in England, and paupers in an Union-hold : —

“ Men — young, and sinewy, and strong,
 Condemn'd to see, day after day,
 Their moments creep along
 In sloth — for they have nought to do ! ”

He enjoyed the vital gales of heaven, preserved his health, and the free use of his limbs ; nor had he to endure the afflicting idea that the life which God had given him had become a curse to himself, and an incumbrance to society. A slave, if dutiful and industrious, may, moreover, gain the affections of his master, whose interest it must be to render his condition easy and comfortable — a consideration which ought, for humanity's sake, to have been well weighed by those acutely-feeling “ *Cosmopolites, qui vont chercher au loin des devoirs qu'ils dedaignent de remplir autour d'eux,* ” — whose expansive benevolence wandered into all the islands of the West Indies, careless or oblivious of the woe and misery pervading their own native land, the miseries of imprisoned debtors, the woes and the benighted ignorance of the 360,000 children — not fat and full-fed, like the negroes of the West Indies — but pining in disease and bodily and mental deformity — neglected and depraved slaves in the brutalizing and murderous factories of their native land ! “ *Tel philosophe aime les Tartares, pour etre dispensé d'aimer ses voisins !* ”

It may well be a question whether it be more conducive to the well-being of individuals, or to the morals and happiness of society, that tens of thousands of debtors should be ever pining in idleness, vice, and wretchedness ; than that, under the name of *slavery*, they should be employed, in body and mind, for the benefit of the community ; and with the certainty, at a year of Jubilee (see p. 43 of “ *Testimonies, &c.* ”) of having their debt extinguished, and their liberty restored. *Slavery* in prison may, perchance, be as bad as *slavery* in the open air : by names and declamation we are too prone to be deceived. Perry, who wrote an “ *Account of Russia,* ” in 1714, observes that the Czar had ordained, that none should in future be called *slave*, but simply *subject*. They were not the less effectually enslaved, he observes, notwithstanding the change of name !

Perfect servitude, say Grotius and Pufendorf, consists in the obligation for life, to serve a master, who is bound to find the slave food and necessaries : and say they, subjection to another, thus understood and confined within natural bounds, is not exceedingly hard in itself. Many are the half-starved journeymen who would be glad to have a certain home and adequate food and necessaries, in return for their labour ; even if deprived of the enviable state of liberty enjoyed by the tens of thousands, whom Dr. Kay has described as confined to *pestilential rooms* — *breathing dust and filaments of cotton* — *banished from the grateful air* — *subjected to the incessant toil of an animal* — *domestic comforts unknown* — *sunk in sensual sloth and licentiousness* — *enfeebled by meagre and innutritious diet* — *and the victims of dissipation !* (Vide Dr. Kay, — *On the Condition of the Artizans of the Steam-Factories* : — written before he became an “ Assistant-Commissioner ” under the Pauper-Act.) In a Comedy of

Plautus, a slave refuses the liberty tendered him by his master, upon the ground that his life is secure from want : and Posidonius relates that many were the people, sensible of their impotency, who voluntarily entered into servitude. (Grotius, 2. 5. 27.) The statements of Grotius and Pufendorf, that a state of nominal freedom may exist, fraught with more misery than a state of *perfect servitude*, as defined by them, are ridiculed by Voltaire. Where is the wretched tatterdemalion, he exclaims, fed upon brown bread, (Voltaire never dreamed that the wretchedest of mortals, could be condemned, to something even worse than brown-bread,—potatoes, the food of hogs,) with a bed of Straw, littered over a hut half open to the weather, — where is a mortal to be found, even so wretched as this, who would not reject with horror, a proposition to enslave himself, in order to be better-fed, better-clothed, and better-sheltered from the weather ! *Nowhere !* and *that settles the question*, says Voltaire. It by no means proves, however, that *perfect servitude*, may not be preferable in every respect to *imperfect liberty*, such as vast numbers of people are condemned to, in the existing state of society — *liberty*, which is accompanied with the protracted, never-ending, servile toil of the mill-horse—with the food of hogs, meagre and innutritious—devoid of all domestic comforts and insensible to domestic decency — with a mind either sunk in supine inaction from the impracticability of finding time for improvement ; or, sunk in brutal ignorance and brutal sensuality, without physical or intellectual strength to resist the seductions of appetite — *liberty* which is accompanied with *banishment* from the grateful air, and the cheering influences of the light of heaven — which is pent up in *cottages separated by narrow, unpaved, pestilential streets, in an atmosphere loaded with the smoke and exhalations* of overgrown cities ; and accompanied with many other comforts, to which the purchased slave of either Indies — of Rome, of Greece, or of Palestine, was never yet subjected. But, The alternative of slavery or misery, is by no means a necessary condition of human nature, — says Voltaire. Nothing more true : but where *perfect misery* exists in company with what is termed *perfect freedom*, it may be well to moderate excessive eloquence and indignant declamation against slavery and despotism abroad ; and to examine the mote in one's own eye, before exhibiting extreme and impertinent officiousness in searching for the motes in the eyes of others.

It is not difficult to deal in exclamations against despotism and slavery : but it is difficult to ensure to a people, rational freedom, exempt from excess of toil, discomforts and disquietudes, which render life a misery rather than a blessing : it is difficult to devise adequate and equitable means for alleviating the misfortunes and miseries which press upon people in humble life ; for protecting from fraud, oppression, and want, those who are born to labour for their lives, and for aiding those who are sinking through ignorance, feebleness, or distress. Whilst we rail, in unmeasured terms against despotism and slavery abroad, let it not be forgotten, that no little benefit has

been derived from a system of *apprenticeship*, at home, which rather closely approximates to a state of slavery.

“*Frequens etiam in Anglia est aliud servitutis genus,*” says Sir Thomas Smith, “*quod (apprentiethood) tiro dicitur : sed pactionibus hoc constat, et ad tempus contrahitur, et, quamdiu manet obligatio, vera est Servitus,*” And he proceeds to remark, (*Angl. Descrip. Lib.* 3. 10.) that whatever the apprentice earneth, his time and his labour, wholly belong to his master ; who, he might have added, is also empowered to inflict even corporal punishment upon his vicious or negligent apprentice. The binding is for 7 years, each freeman being, upon admission, sworn not to take an apprentice for a less term : and the apprentice is compelled to covenant, to serve his master faithfully, to avoid particular specified acts of immorality, and also not to contract matrimony within the term. (See 2nd. Rep ; Commrs. on Munic. Corpor.)

The Hebrew nation has been termed by Voltaire — *La nation la plus méprisable aux yeux de la politique* ; — with what pretence has been elsewhere noticed. (“*Testimonies &c.*”) Had Voltaire lived in a Steam-factory age, he, with even all his animosity towards the Hebrew nation, would hardly have doubted, that the *perfect servitude* of that, *peuple ignorant et barbare* — would be ardently coveted by those, who in the Factories of a *free* land, enjoy that tranquillity and health, that comfort, and above all other delights, that enlightened state of liberty, so ably and feelingly depicted by Assistant-Commissioner Dr. Kay ! Would even Voltaire doubt whether the 360.000 children, stated by Lord Ashley to be immured in English Steam-Factories, would hesitate in preferring the healthful servitude of the Hebrew *loi de sauvages*, to their own perfect liberty — to acquire deformed limbs and diseased bodies in *pestilential rooms* : perfect liberty *to the incessant toil of an animal* : perfect liberty — *to meagre innutritious food* ; perfect liberty — *to inhale moral and physical poison, corrupting to the mind and enervating to the body* : perfect liberty — *at the age of 12 or 15, to work from 6 o'clock on one morning to 4 o'clock on the next afternoon, with rest for their meals, and one hour at midnight !* perfect liberty — *under the age of 10 years, to work more than 12 hours a day* : (— whilst under Spanish *tyranny*, it is made penal to work a slave for a single hour, until he be 17 years of age : and whilst the “*Emancipation Act*” protects the West-India Slave from working more than 45 hours in the week !) — and finally, perfect liberty — *to gain a profit for its master, which is death to the child !*

Montesquieu, indeed, has laid it down — “*That the State owes to every one, proper nourishment, convenient clothing, and a kind of life not incompatible with health :*” but not only is the food of the factory-slave *improper, meagre, and innutritious* ; but his *kind of life*, far from being *compatible with health*, is, says Dr. Farre, *death* to the child !

What have been the atrocities, the unutterable abominations perpetrated in these factories, before the *Factories-Regulation-Act* was passed, it would be disgusting and frightful to detail : what are some of the enormities still perpetrated in defiance of that Act,

become occasionally public: and in the beginning of June, 1836, informations were laid before the magistrates of Dewsbury, (Yorkshire) against the owners of eight extensive factories in and near Batley. Against one set of mill-tyrants, the charge was, that they had worked five boys between twelve and fifteen years of age, from six o'clock on Friday morning till four o'clock on Saturday afternoon; without allowing them any rest except at meal-times, and *one hour* at midnight! It used to be said that —

“He who allows oppression, shares the crime!”

We may *talk* of civilization, freedom, and humanity; but the laws of Savages would not tolerate oppression such as this: and Pagan nations would deem themselves dishonoured, could even *beasts* be, with impunity, harassed in the way that these factory children are harassed. “*If a man,*” say the Gentoo-Laws (*Halhed*), “*exact labour from a bullock that is hungry, or thirsty, or fatigued, or obliges him to labour out of season, the magistrate shall fine him 250 Puns of Cowries.*” Not only were these children compelled to labour *out of season, hungry, and fatigued*, but their labour, far from being in the open air of heaven, was in a *shoddy-hole* (as the dungeon is termed, where woollen-rags are torn-up); where the atmosphere is so impure as to render it necessary for the workmen constantly to wear handkerchiefs across the mouth, to keep the minute particles of dust and fuz out of the lungs: —

“O, comfortless existence! hemm’d around

With woes which, who that suffers, would not kneel,

And beg for exile or the pangs of death?”

The mercenary defendants, like hybrid Quakers, had the mendacious audacity to affirm that these wretched children had been mercifully allowed four hours! for rest, but had declined going to bed! The magistrates, not putting implicit faith in this Quaker-affirmation, (Conscientious creatures! they never take *oaths*!) fined the covetous inexorable monsters £20. Of kind *friends* such as these, justly may it be said —

“Religion, virtue, reason, common sense,

“Pronounce thy *quaker-form* a false pretence;

“A mere disguise, in which a devil lurks,

“Who yet betrays his secret, by his works!”

At the same time, Seven other Factories were variously fined, for “Night-working”—for employing children under ten years of age, for *more than twelve hours a day*!—and for keeping false *time-books*, to deceive the Inspectors! Had these Quaker-*friends* never read the Scriptures! Had they never read the denunciations against mercenary tyranny! Or, having read, do they, from avaricious longings, and with Tartuffe chicane, treat the Scriptures, to all practical purposes, with utter though silent disregard: and without joining the Freethinkers’ “brutal roar,” discreetly and soberly —

“Swallow the two grand nostrums they dispense,

“That Scripture lies, and blasphemy is sense!”

Had these Quaker-*friends* never heard of the exclamation of Job! —“What is the hope of the hypocrite, though he hath gained, when

God taketh away his soul!" It is the poor factory-slave who suffers by the Quaker gains: devoid of moral dignity or intellectual strength to resist the seduction of lucre, he is ever ready to sell himself to those, who are not backward in trucking their own souls for a few extra bales of cotton!

"And having truck'd thy soul, brought home the fee,

"To tempt the poor to sell himself to thee!"

To class them all in the same infamous category because some greedy, guilty, money-adoring Quakers thus atheistically set at defiance all Law human and divine, would be unjust and slanderous; but it must be admitted, that far too many of them, under specious hypocritical assumptions, and a sober exterior, conceal most despicable human, or inhuman exemplifications of the sly conceited trickster depicted by Dryden: of the —

"Fox full fraught in seeming sanctity,

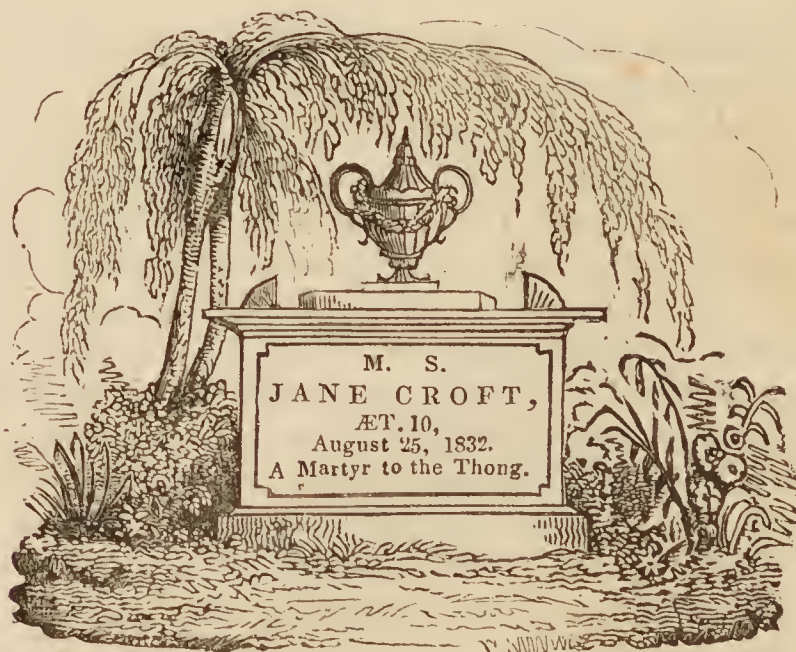
That feared an oath, but like the devil would lie,

That look'd like Lent, and had the holy leer,

And durst not sin! before he said his prayer!"

We speak with execration of the cart-whip of the West-Indies, but the cruelties of the *factory-whip* are studiously withheld from our view. "Sir," said Mr. Sadler, addressing the Speaker of the House of Commons, "children are beaten with *thongs*, prepared for the purpose! Yes, the females of this country, no matter whether children or adults, — I hardly know which is the more disgusting outrage, — are beaten upon the face, arms, and bosom, — beaten in your *free market for labour*, as you term it, like slaves. Here are the instruments." (The Hon. Member exhibited some black, heavy, leathern thongs — one of them fixed in a sort of handle, the smack of which, upon the table, resounded through the House.) Murderous have been the effects of these weapons, in the hands of iron-hearted miscreants; and at Bradford is a

MONUMENT,



erected by voluntary contribution to the memory of one of the victims of the Factory-thong!

These helpless, wretched, and demoralized children, are worked longer than the law permits in the case of adult criminals and felons, whose labour constitutes their punishment : these and the Slave of the West Indies, are protected by law from the emaciating cruelties of English factories. However, by the 4th WILL. IV., (c. 103.,) manufacturers were at length to be placed under something a little more nearly approaching, humane restraint : their unheard-of atrocities upon helpless infancy were attempted to be, at last, something more than nominally repressed. The instantaneous repression of even these atrocities was not, however, permitted by this Act : the deformed and wretched children were to be *gradually* redeemed from the grossest demoralization and infamy ! After the 1st of March, 1834, no child who had not completed its eleventh year ! was to work more ! than eight hours a day : after the 1st of March, 1835, the same restriction was to be applied to children under twelve years of age : and, as of course the capabilities of childhood *decreased* with the course of time, after the 1st March 1836, the same restriction was to be enforced in protection of children under thirteen years of age. Humane gradations ! And yet after Dr. Farre had told the assembled Commons that — “ legislation is equally necessary for the “ prevention of death, in *any* mode in which it can be prematurely “ inflicted, and certainly *this* (meaning factory-homicide and infanticide,) must be viewed as a *most cruel mode* of inflicting it ; ” — after all the most eminent physicians and surgeons of London, — Dr. Blundell, Sir A. Carlisle, Sir B. Brodie, Dr. Roget, Sir G. Tuthill, Sir C. Bell, Sir A. Cooper, Mr. Green, Mr. Key, Mr. Travers, Mr. Guthrie, — after all these eminent men had expressed their horror at the atrocious cruelties thus committed against childhood : — after Dr. Farre had declared that — “ in English Factories every thing which is “ valuable in manhood is sacrificed to an inferior advantage in childhood : that such advantage is purchased at the price of *Infanticide* ! “ The profit thus gained is *Death* to the child ! ” — After all this positive and conclusive evidence of previously unheard-of cruelties and enormities ! — after Commissioners had been appointed, at great expence to the nation, and had reported their opinion of the absolute necessity of, at least such protection as this Act thus tardily promised : — and after the Parliament had coincided in the views of the Commissioners the evidence laid before whom, detailed particulars almost incredible of oppression and torture, — after all this, there stepped from his Curule, to nullify the Act, Mr. P. Thompson, a member of that *reform*-administration, which had restricted the labour of the West India Slave to forty-five hours a week. For this *Reforming* Minister, at a certain critical moment was dutifully *memorialised* by certain tender Steam-Mill-owners ; and thereupon, after having had 2 years for meditation, did this ministerial Reformer determine to *reform* the Act ! Ever open to conviction, he admired the benevolent sympathy exhibited in favor of unprotected children by their masters ; and was convinced by the arguments of those masters, that the protection of the children would be grievously injurious to — the *children* ! Deceptious, indeed, must

have been the tongues : like the poison of asps, must have been the lips, of Cotton-masters who could thus charm and impose upon, a Minister ! “ Their throat is an open sepulchre : with their tongues they have used deceit : the poison of asps is under their lips. Destruction and misery are in their ways. There is no fear of God before their eyes.” (Rom. Ch. 3.) But however great the *misery and destruction* resulting from the *deceit and poison* infused into ministerial ears, forthwith does Mr. P. Thomson, supported and encouraged by sundry legislators of various political feeling, or rather, *want* of feeling —

Bless'd, rather *cursed*, with hearts that *would not* feel,

Kept snug in caskets of close-hammered steel !

backed by these legislators, and labouring under the influence of the charm, does Mr. Thompson with that charm inoculate the Legislature, which most readily proceeds to stultify itself by nullifying its own deliberate act passed after long, and careful, and most costly enquiries : and thus again were children of 13 years of age condemned to that *open sepulchre*, that *misery and destruction*, from which the Parliament had too long been endeavouring to deliver them ! This, then, is the ministerial manner, in which *white* slaves are handled, in the land of *reform* : whilst under Spanish *corruption*, *black* slaves are protected by a Royal Ordonnance dated Aranjuez, May 1786, from doing *any* work, until they are 17 *years* of age !

The abominations of Steam-Mill-Slavery are too deep-seated, and too foully and closely adherent to the Steam-system, to be destroyed by any palliatives : and yet that miserable palliative which at length prohibits the working of children under twelve years of age, *more* than nine hours a day, could be gained only after years of exertion, and at an expence of thousands to the nation. It is to the corruption, depravity, and impurity of the Steam-Mills, with all the mental and physical deformities which they engender, that the miserable offspring of those who have been kindly admitted to the Union Pauper-holds, are to be introduced. Dr. James P. Kay, *before* he became an “ Assistant-Commissioner,” under the *Pauper-Law-Act*, thus described some of the cruel and loathsome sufferings, to which emaciated children, male and female, were there condemned. In his work, entitled, “ The moral and physical condition of the Working Classes employed in the Cotton-manufacture,” he states that “ The population is crowded into one dense mass, in cottages separated by “ narrow, unpaved, and almost pestilential streets ; in an atmosphere, “ loaded with the smoke and exhalations of a large manufacturing city. “ The operatives are congregated in rooms and workshops during 12 “ hours of the day, in an enervating heated atmosphere, which is frequently loaded with dust or filaments of cotton, or impure from “ constant respiration.

“ Hence besides the negative results, the total abstraction of “ every moral and intellectual stimulus, the absence of variety, “ banishment from the grateful air, and the cheering influences of “ light, the physical energies are exhausted by incessant toil, and “ imperfect nutrition. Having been subjected to the prolonged

“labour of an animal, his physical energy wasted, his mind in supine inaction, the artisan has neither moral dignity, nor intellectual nor organic strength, to resist the seductions of appetite. Domestic economy is neglected, domestic comforts are unknown. Himself, impotent of all the distinguishing aims of his species, he sinks into sensual sloth, or revels in more degrading licentiousness. His house is ill-furnished, uncleanly, often ill ventilated, perhaps damp; his food from want of forethought and domestic economy, is meagre and innutritious; he is debilitated and hypochondriachal, and falls the victim of dissipation.”

Did the Slavery of plantations, or the Slavery of the Hebrews, ever approach in point of degradation, demoralization, impiety, and brutality, to the slavery of these Cotton-mills! To which Dr. Kay, in his new character of “Assistant-Commissioner,” is now beneficently engaged in exporting under the name of *immigration*—the children of the poor labourers of the South, who have been forced to submit to be severed from their wives and children, to entitle themselves to the miserable dribblets of gruel and cheese, and soup-wash, and the generous 1lb. of potatoes for dinner, of the Pauper-holds,—to entitle themselves to the manifold blessings of the “Circencester Dietary,”—to the 1lb. of potatoes for dinner, unaccompanied by a morsel of meat, or of bread, or a drop of beer! with one huge ounce of cheese, plenty of water, and not quite *half a pound* of bread, for their cheerful supper! with *nearly one third* of a lb. of bacon, in addition to the sumptuous *pound of potatoes*, for their Sunday dinner: making *sixteen pounds* of salt-bacon *Per Annum*! or ONE-TWENTY-SECONDT part of a lb. for each day of their happy lives! And of *fresh-meat*, during the 365 days of the year, precisely as much as might chance to fall from the skies upon each of those days! *Heureuse la nation*



Francaise d'être si franche! If there be any meaning in the exclamation of Isaiah, “What mean ye, that ye beat my people to pieces

and grind the faces of the poor!" — surely this is that *grinding of the faces of the poor!* It exhibits assuredly, a rapid progress to a "coarser-food" system — to the "Dietary" of the pig-stye!

"Beneath their *heartless scheme*, belying heaven,

"Lurk searchless cunning, cruelty, and death!"

Can *potatoes and water* for five days in the week, be interpreted to signify the *proper nourishment*, of which Montesquieu speaks; or the *meat and drink* which Locke alludes to, when he declares that — "*Reason tells us that all men have a right to their subsistence, and consequently to meat and drink, and such other things as nature affords for their preservation.*"

Are the *Pauper-Dietaries*—some of which do, indeed, grant a few ounces of some sort of animal food, *three* times, instead of the *once* a week of the "Cirencester Dietary" — are these *Dietaries* any sign of the superiority of English-Law over the Judaic-Law, or even over the *barbarous* Law of Mahomedans? The *Hedaya* commands that even *Slaves* shall be treated as human beings, rather than as cooped-up swine: and, in the passage before quoted, this Code of the *unenlightened* Mahomedans commands, that there be given, not to the innocent poor only, but even to slaves — *Such food as ye yourselves eat, and such raiment as ye yourselves are clothed with; and afflict not the servants of your God!* And says the Judaic-Law (Maim. ch. vii. § 3)—"It is because he is in want that thou art commanded to give unto him: if he standeth in need of garments, let him be clothed: if of household things, let him be supplied with them;" and, says Maimonides — *Woe unto him, whoever he be, that treateth the poor with ignominy!* If, indeed, for the *meat and drink* claimed for all mankind by Locke, or the *proper nourishment* which Montesquieu declares that the State owes to every one, is to be understood *pig's-meat*, when the Poor are in question — if those Poor are, on account of their poverty, to be locked-up, according to the recommendation of Lord Brougham, in Workhouses; and severed from their families and friends — *destroying*, says Blackstone (not Brougham), *all endearing family connexions, the only felicity of the indigent*,—then is it no longer an ironical expression of Calepin, to declare that the poor man is — *Un animal, qui a bien de la peine à marcher: c'est une espece de ver, sujet à être foulé aux pieds par ses semblables qui sont munis de bons souliers*: supplication is, then, the only hope of the indigent, and substituting the word *pig* for *dog*, he can but exclaim in the words of Statius — "After all I am not a *pig!* I am a man as well as thyself!"

But perchance, we may misinterpret the benevolent intentions of the Commissioners' "Dietaries." In prescribing the abstemious diet of swine's food, the "demoralised," ignorant, corrupted pauper, is, perhaps, to be effectually deterred from falling into that disgusting state of sensuality, into which unrefined and vulgar minds are apt to descend, ignorantly thinking that *in solo vivendi causa palato est!* Happily the well considered regimen of the Pauper-holds gives little encouragement to sensuality so coarse and vulgar as this. And thus we are told by Galen, (Lib. 6.) that with their *Slaves*, it was

the custom of the Athenians to punish the Member offending; if the slave was a glutton, his stomach was condemned to suffer; if he was a tell-tale, his tongue was cut out. The diet of potatoes and an ounce of cheese, will effectually restrain all gluttonous propensities—all desire to live for the sake of the *palate*: and,—*indocti, inculti, deditique somno*, as it is in the servile nature of paupers to be, they will be utterly discouraged from the vice of being — *dediti ventri*!

“Ye elvish markt, abortive, rooting hogs!

“Ye that were seal’d in your nativities

“The slaves of nature!”

Far more efficient for the suppression of sensuality are English Dietaries, than those of Australia: felons there, convicted of the blackest crimes against society, are entitled by law, to *Ten Pounds* of good wheaten *flour*, (not *bread*) Per Week; 2 oz. of *soap*! 2 oz. of salt, and, not *one-twenty-secondth* part of one pound of salt-bacon per day, but — *Seven Pounds* of good salt, or fresh beef, per week! Well might the Poet exclaim—

“All crimes are safe, but hated poverty:

“This, only this, the rigid law pursues,

“This, only this, provokes the snarling muse!”

Whether the Australian Dietary of felons,—or the Cirencester Dietary for the suppression of voracity and sensuality,—or the Mahomedan Dietary of 4lb. of wheat or 8lb. of dates a day,—or the Judaic Dietary of wheat, figs and wine, would be the most in accordance with the Divine command, “Thou shalt open thine hand *wide* “unto thy poor and thy needy,” it would be invidious to conjecture: sufficient be it for the ignorant to learn, that wiser heads than their own, with Dr. Kay, in his state of transformation as “Assistant Commissioner,” have accurately gauged the abdominal capabilities, and scientifically reduced to one invariable “Scale,” the digestive powers of the people of every part of England—of the feeble and the strong—of the hale and vigorous and the declining and the aged—of people of every age and of every temperament! *Heureuse la nation Francaise d’etre si franche*!

How gratifying *in theory*, the noble doctrine, that—

“Slaves cannot breathe in England; if their lungs

“Receive our air, that moment they are free!”

The *lungs* of the mutilated and brutalized victims of the Factory, do *not*, alas! *receive our air*: they respire *cotton-fuz*, and that in *Shoddy-holes*! And thus they linger, in *freedom*, through an animal and guilty existence. In the empoisoned Factory-dens, “Avarice never hides her head.” Animated pieces of machinery can alone do her greedy bidding: and all but the lowest animal propensities would prove an obstacle in the way of her unholy gains. Therefore it is that Slavery, impure and debasing, must be strenuously upheld in suffocating Factory “Shoddy-holes:” and, with deep dissimulation, indignantly denounced in the open sugar plantations of the West-Indies!

And yet, very many are the instances in the West-Indies of *manumitted slaves* imploring to be again admitted into servitude, and with it to the rights and privileges they once enjoyed. “A very fine

“coloured woman in Antigua,” says Mr. Coleridge, “who had been manumitted from her youth, came to Capt. Lyons, on whose estate she had formerly been a slave, and entreated him to cancel, if possible, her *manumission*, and receive her again as a slave.” Whether the *emancipated* Negro will not have cause to rue the day that his occasional wrongs were studiously exaggerated: whilst his general easy mode of living, his abundance of all the necessities of life, the medical attention which he received in all his ailments,—his happy ignorance of “Farmers of the Poor,” and “Commissioners of Poor-Laws,” with their concomitant treadmill-remedies for poverty,—were all artfully, deceitfully, and hypocritically kept from view,—will not long be problematical.

Slaves, says Mr. P. Lord, (“Algiers, with notices, &c.” 1835,) are not treated with severity in Barbary: they are seldom beaten, unless for some particular offence, insomuch that a *strong affection* not unfrequently subsists between them and their masters. Many of them obtain their liberty after eight or ten years servitude; for the more conscientious Moslems consider them *as servants*, and purchase them for about the same sum that they would pay in wages to a servant during the above period. Every Negro is entitled to purchase his freedom, for which purpose he is generally allowed *a certain number of hours for his own advantage*, and great numbers of them are emancipated upon the death of their masters. Very different then, the treatment of Slaves by Algerines and Africans to that by *civilized Athenians*, who used their Slaves at their discretion — *beat, pinched, starved, tormented, them even to death, without appeal: and all the inheritance the slaves could leave their children, was the legacy of their parents’ miseries, and a condition of life much upon a par with that of beasts.* (Potter, *Arch. Græc.*)

In Barbary, therefore, the Slaves appear to be viewed in much the same light, in which the Hebrew Slave or Servant, was viewed under the Mosaic-Code. This servitude of the Hebrews was essentially different to the servitude in some countries, of prisoners taken in a *Bellum justum*,—a war between two supreme powers,—over whom their masters exerted entire dominion, founding this claim upon their right to *kill those*, whom they had taken captive. And very different from that most scandalous degradation of human nature, supported by the authority of Aristotle, who declares that *Slaves* were to be classed with *animals and plants*: a classification readily adopted at various times, in various places. A copious supply of these two-footed *plants*, were the arrogant Romans resolved to possess: since they insolently asserted, —eventually to their grievous cost,—that *nature* intended surrounding nations,—the “ΟΙ ΒΑΡΒΑΡΟΙ,” as the Grecians would have termed them,—to be their slaves! *A barbarian and a slave are by nature, the same!* says Aristotle: *Born to breathe cotton-fuz in shoddy-holes, are English infants!* think the Quakers and other Cotton-tyrants, of the infernal Cotton-factories!

Pliny relates, (Hist. Nat. 7. 56.) that the Lacedæmonians were the introducers of Slavery into the world: and Herodotus, (Lib. 6.) asserts, that when the Pelagians seized upon the Isle of Lemnos, slavery was not known amongst the Grecian States. To discover

when or by whom first *introduced* into the world, few will fruitlessly concern themselves: but there was one mode of *establishing* Slavery, in vogue amongst the *ancient Germans*, which, if in vogue among *modern Britons*, might be attended with some trifling benefit to society. It might purge from the land some few of those intelligent, gentlemanly adepts at Club-houses and elsewhere, who so nobly spend the day and night in the *utile* if not the *honestum* of legerdemain at whist, and in the exhibition of the clever and useful accomplishment of *Sauter la coupe* at cards. The German gamblers, after they had played away all their property, used, as Tacitus relates, to throw the dice for their own corporal liberty. "*Aleam (quod mirere) sobrii inter seria exercent, tanta ludendi perdendive temeritate, ut, quum omnia defecerunt, extremo ac novissimo jactu de libertate et de corpore contendant.*" (German. 24. 3.)

Plutarch (*Vit. Caton.*) furnishes an amiable example of the manner in which even high-minded Romans could sometimes treat their two-footed *plants*. When his slaves grew old and unfit for labour, notwithstanding their perfect fidelity, and their having spent their youth and strength in toiling for him, the great Cato, — the *Censor* Cato, — would not be at the charge of maintaining them, but either turned them adrift, to provide for themselves, or left them to be all but starved in his own family! Cato, indeed, made little difference between old slaves, and old wagons and horses! In his old age, when a passion for hoarding had overcome his feelings of justice and humanity, he tenderly teaches that the master of a family should sell his old oxen, and old wagons and implements of husbandry: — that he should sell such of his *two-footed plants* as are old and infirm, as well as all other worn-out or useless things! How valuable, in the present day, would this great Censor be, as a pamphleteering auxiliary of the Pauper Law! With what cool and learned contempt would he treat those bigotted cavillers against "Amendments," who with selfish and sinister views, presume to declaim against the legal, or rather *Parliamentary* separation of man and wife, whom an higher authority than any "Parliament" or *Parliamentary Commissioner*, has commanded that *no man shall put asunder*; presume to declaim also against the Workhouse rules of clipping short the long hair of the *Women*! Is not, say they, the needlessly long hair of women, — the moment they become poor, — as much a *surplus produce*, as the wool upon sheep, or the bristles upon swine!

But, admitting that human hair may with propriety become a mercantile commodity, let us not forget that to pilfer the heads of even pauper females, of their natural ornament and covering, is a gross and brutal indignity. And for so asserting we have the authority of Scripture; for amongst other denunciations of the Prophet Isaiah, he threatens, parabolically, that which, even in those remote ages, was considered the most ignominious of outrages, that the beards and the heads should be shaven close, (Ch. vii., Lowth's Vers.): —

"In that day Jehovah shall shave by the *hired razor*,
 "By the people beyond the river, by the king of Assyria,
 "The head and the hair of the feet,
 "And even the beard itself shall be destroyed."

An insuperable aversion to long hair upon the servile heads of those, who, when aged, infirm, or helpless, are regarded by Cato and such as he, as degraded and contemptible, was *not* entertained by the Hebrew — *peuple ignorant et barbare* ! Such aversion, however, is not peculiar to the gaolers who, with the *hired razor* in hand, hold dominion over the Pauper-holds : for amongst the *classical* Athenians it was accounted an insufferable piece of impudence, for a slave to imitate the freeman, in anything, either in dress or in behaviour. Therefore in those cities where it was the custom for the Citizens to wear long flowing locks, it was an unpardonable crime for the Slave to be other than close-cropped : and thus Aristophanes (Avibus,) speaking proverbially of one who presumes to ape his betters, observes, —

“*Epeita deta doulos oon komen echeis !*”

Then you, disdaining your own state, affect
To wear *long hair* like freemen ! —

How different the feelings of the virtuous Plutarch ! Disgusted with the callousness of heart of Cato, he remarks, quite in the spirit of the Mosaic-Law, that a good man will take care, even of his horses and dogs, when they are aged and past service. For his own part, he would not, he says, sell even an *old ox*, that had laboured for him ! Much less would he, to make a paltry saving, remove from *his usual place*, and condemn to *coarser food*, a man grown old in his service ! Plutarch, Cato, Dr. Kay, and Commissioners of Poor-Laws, belong to different categories of beings !

Cato, however, affords by no means a fair example of the manner in which the Romans generally treated their Slaves. His love of money, in his advanced years, incited him to acts which, at an earlier period, he had condemned as culpable in the highest degree : and he who prided himself upon dining off a dish of turnips cooked with his own hands, was, in after years, found to take up the lash, and to lay it lustily upon any Slave who might chance to spoil a dish of cookery ! Plutarch in speaking of the times of Coriolanus, observes that the Slaves were then treated with great moderation : they worked and ate with their masters. It was even deemed a great punishment for a slave who had committed a fault, to be forced to carry about the neighbourhood that piece of wood with which the *thill* of a wagon was supported. For he who was thus exposed to the derision of the family, and of other inhabitants of the place, entirely lost his credit : and from the name of the piece of timber, *Furca*, was ignominiously styled, *Furcifer*.

The classification of Slaves with *animals* and *plants*, was not peculiar to Aristotle ; but, generally, a decided preference was given to the *bestial*, rather than to the unprofitable *vegetable* classification. Sesostris, when he embellished Egypt with a hundred temples, prohibited the employment of any of his subjects upon the works : and was careful to promulgate to the world that these superb erections were completed by captives — slaves, whom he, with Aristotle, and political economists, classed amongst beasts of burthen. (Diod. Sic. Lib. 1.)

And is it, then, pretended that the Judaic-Code of Law will suffer in the comparison, with Laws which class the human figure with *animals* and *plants* — which torture and massacre Helots by thousands, as a useful rural sport, (Potter, *Arch. Græca*,) — which tolerate Factory-cruelties — which enforce, in cases of debt, incarceration productive of the tragic scene witnessed in the case of the poor miller * — which dissect the soldier convicted of a trivial offence, in the manner that Ramsay was dissected, so that Lock-jaw ensued — which condemn the innocent poor to be immured in a Pauper-hold, with 1 lb. of swine's food for dinner, and to be severed from wife and children to entitle him to that food!

The Judaic-Code of Law was scrupulously established upon the doctrines of the Old-Testament, and that Code is the source, almost forgotten, whence many of the ancient Municipal Laws of England derive their origin. So sincere, indeed, was the devotion of our early legislators, and so indispensable did it appear, according to their pious convictions, to establish the Social-compact in strict accordance with their religious doctrines and tenets, that they consistently, wisely, and conscientiously, appealed to the scriptural commands as the only safe and just rule both for human guidance and for the government of their Commonwealth. Alfred, whom few will deny to have been a wise, as well as a valiant and religious prince, by way of preamble to his Laws, makes a solemn recital of the Decalogue, and of the Apostolical constitutions, as found in the Acts of the Apostles: (Spelman, *Life of Alfred*, p. 98.) and that ancient Law-Book, of indisputable authority, the "*Mirroir des justices*" commences with the Books of the Old and New Testaments: — "and we found, That the Law is nothing else but Rules, delivered by our holy predecessors in the Holy Scriptures, for the saving of soules from perpetuall damnation, notwithstanding that the same were disused by false Judges." (*Mirroir*, Preamble.) And although prejudice, corruption, infidelity, fraud and violence, have now at length obliterated from the Laws of England, the greater part of those ancient legal monuments, recognised as certain rules of action in by-gone ages, vestiges yet remain to attest the justice, sincerity, and piety, of our ancestors. (*Vide*, "Dedication" — Sir W. Jones, *On the Law of Bailments* — Blackstone's *Comm. passim*.)

* In a previous page it is said, that Alfred imprisoned a judge for imprisoning a man for debt. The following are passages from the "*Mirroir*"; — "He (Alfred) judged Rutwood to prison, because he imprisoned Olde for the King's debt." — "He hanged the Suitors of Cirencester, because they kept a man so long in prison that he dyed in prison, who would have acquitted himselfe by Forraigners that he offended not feloniously." (*Mirroir*, p p. 243. 244) — "Contracts are vicious; (1.) Sometimes by intermixture of offence," &c. — "as if I contract with you, that if I doe not such a thing, it shall be lawfull for you or another, to kill me, or to wound me, or to imprison me; or of usury, that you shall not demand of C. for 100. l. or other thing," &c. (*Ch. 2*, § 27.) — "The new Statute of Debts is contrary to Law, as it appeareth in the *Chapter of Contracts*; for every imprisonment of the body of a man is an offence," &c. (*Ch. 5*, § 7.)

That, however, which nobly distinguishes the Judaic-Code, from most other Codes of Law, and entitles it to especial attention and respect, are its peculiar "Constitutions" for the maintenance of the Poor, the protection and succour of the feeble, as well as its sympathy and humane consideration for every breathing creature: "Constitutions," which for their extreme generosity towards suffering humanity, ("Testimonies," &c. p. 71.) and for the conscientious and bountiful minuteness with which they embody the divine commands, (*Vide*, especially Ch. 7 of Maimonides on "Laws relating to the Poor," &c.) so emphatically promulgated throughout the "Oracles of God," (*Romans* 3,) demand the respectful notice of every Christian, whose religious professions extend beyond the routine of ceremonial observances, and verbal humiliations — whose devotional exhibitions are not essentially those described by the Poet: —

"He wore them, as fine trappings for a show,

"A praying, synagogue-frequenting beau!

The Digest by Maimonides, of the "Laws relating to the Poor and the Stranger," now, after the lapse of Seven Centuries, presented in an English dress, will show that these commendations upon the Judaic-Law, by no means exaggerate the justice, the wisdom, the sound policy, the conscientiousness, the benevolence, the generosity, of its ordinances.

In conclusion, it may be asserted, that the comparison of the various fancies in various ages, for torturing the bodies of the weaker portion of mankind, is not unfavourable to the — *politique méprisable, du peuple ignorant et barbare* — the *contemptible polity* of the Hebrews: but whether we contemplate the *clean cutting off the grystel of the ryght eare*, by the sanguinary ruffian, Henry, — the cool and quaker barbarities of the English Steam-Mill* — the "Scorpion" and bastinado of the *unenlightened* Hebrews, Romans, and Mahomedans — the nine-tail-cat of the *enlightened* and highly-civilized English† — the dungeon of the English-debtor — the Factory-thong — the piratical fiend-like stealing of the poor Negro — the "Shoddy-hole" of the Factory-child* — the two-footed *plants* of Aristotle — the

* In a debate in the House of Commons, (March 1837) it was asserted that the Quakers had joined in the conspiracy to wrest Texas from Mexico, in punishment for the *Abolition of Negro Slavery* there! The time may come when sober hypocrisy, formal and fair-spoken dastardy, exclusive dealing, stiff-necked disdain of all other religious sects, and drab-coloured covetousness, will be regarded as excessive effrontery, instead of excessive piety!

† The administration of which is sometimes commanded, "not to be hurried, but most impressively inflicted!" (*Vide* Debate H. Com. June 1, 1837.

‡ The fate of the Weavers in England, (about a million in number,) is little better; labouring for 14 or 15 hours a day in damp cellars, at wages which give them per day *for food and clothing*, two-pence farthing! A statement, corroborated by the "Report of the Committee of the House of Commons," (*Aug.* 4, 1834) which states that the sufferings of the hand-loom weavers are "not only not exaggerated, but that they have for years, continued to an extent and *intensity scarcely to be credited or conceived*, and have been borne with a degree of patience unexampled." (*Champion*, Oct. 30, 1837.

Pauper-hold, the severing of man and wife, and the swine's food, of the Pauper-Law—or the various modes of punishment and torture now obsolete—we must admit the correctness of the words of the Motto, that

“Chains are the portion of revolted man,
 “Stripes and a dungeon! and his body
 “Serves the triple purpose!”

FINIS.

